

**Preface:** These notes are providing free of charge for the ministry of the Word of God. All Old Testament quotes are from AV. All New Testament quotes are from GUV. GUV is Grammar Uses Version by Gary Gallant. This translation was from 30 years of dedication. The source of this translation is from BYZ (Majority Text). A better understanding of the typing skills to highlight the grammar nuances: the underline is to show the main thought of the writer. The **bold** is to show the first word in the sentence for emphasis. The *italics* are to show word or words that are not in the Greek text but added for better reading. The word or words in (bracket) are prepositions in the Greek text. The designation of God, Christ or the Holy Spirit, the pronouns will be capitalized. Since Greek is a participle loving language, this translation will give only one use, but in the notes, other translations are mentioned to supply other possible uses. In the notes, the word or words of study are in **bold**. For the sake of ease with English readers, the notes use the past tense, but in the Greek it is referred to the Aorist tense.

**Nouns and adjectives:** nominatives are subjects of the verbs; **genitives** are possessions of other nouns; **datives** are indirect objects of the verb; and **accusatives** are direct objects. This is **normal** interpretations with these, but there are exceptions as in all other languages.

**Second person personal pronoun:**

<b>You (σέ, se)</b>	<b>Singular</b>	<b>Plural</b>
Subject	thou	ye
Possession	thy	your
Direct Object	thee	you

**Verbs:**

The Greek grammar does have six tenses: Present (is doing); Imperfect (was doing); Aorist which in the notes: Past (did); Perfect (have done); Pluperfect (have had done); and Future (will do).

There are six modes: Indicative (normal); Participle (present: doing; aorist: having done; there is also future and perfect); Infinitive (present: to be doing; aorist: to have done); Imperative (present: keep doing or stop doing; aorist: (do or do not); Subjunctive (present: might be doing; aorist: may do); Optative (may do with wishful thinking).

There are three voices: Active, Middle and Passive.

**Since Greek is a participle loving language, it is good to understand the syntax of the uses. Check out the chart for the participles and infinitives below:**

**PARTICIPLES**

<b>Time</b>	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	<b>while:</b> present tense, or <b>after:</b> aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
<b>Means (Instrument)</b>	Indicates the means by	'by means of'	Pres: Acts 9:22 'Paul

	<p>which the action of the main verb is accomplished. (Defines, explains, or makes more explicit the action of the main verb.)</p> <p>Answers 'How?'</p>		<p>confounded ... by proving [Jesus] was the Christ'</p> <p>Aor: 1 Pet 5:6-7 'humble yourselves...by casting...your cares'</p>
<b>Manner</b>		<b>by</b>	
<b>Condition</b>	<p>Implies a condition on which the fulfillment of the idea indicated by the main verb depends.</p> <p>Roughly equivalent to 3rd class conditional.</p>	<b>'if'</b>	<p>Pres: Matt 21:22 'ask in prayer... if you believe, you will receive'</p> <p>Aor: Luke 9:25 'what profit... if he should gain the whole world'</p>
<b>Purpose (Telic)</b>	<p>Indicates the purpose of action of finite verb. (Emphasizes intention or design of main verb.) Simple '-ing' translation misses the meaning. Answers 'For what reason?'</p>	<b>'in order to' or 'with the purpose of'</b>	<p>Fut: Matt 27:49 'Let us see whether Elijah will come in order to save him'</p> <p>Pres: Luke 10:25 'a lawyer stood up in order to test him'</p>
<b>Result</b>	<p>Indicates the actual outcome or result of the action of the main verb, either by simultaneous</p>	<b>'with the result of'</b>	<p>John 5:18 'with the result of making himself equal with God' - implication</p> <p>Eph 2:15 'with the result of making peace' -</p>

	implication or by subsequent real result.		real
<b>Cause</b>	Indicates the 'cause', 'reason', or 'ground' of the action of the finite verb. Answers 'Why?'	<b>'because'</b>	John 4:6 'because Jesus was wearied ... was sitting'
<b>Concession</b>	Implies that the state or action of the main verb is true in spite of the state or action of the participle.	<b>'although'</b>	1 Pet 1:8 'although you have not seen him, you love him' Eph 2:1 'although you were dead' Rom 1:21 'although they knew God, they did not honor him as God'
<b>Attendant Circumstance</b> (Some books may classify as Circumstantial Participle')	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Translated as a finite verb, connected to main verb with ' <b>and</b> '. It derives its mood semantically from the main verb.	Matt. 2:13, 14 'Rise and take the child' Matt. 9:13 'Go and learn' Luke 5:11 'they left everything and followed him'
<b>Periphrastic Participle</b>	An anarthrous participle used with a verb of <b>being</b> to form a finite verbal idea. A roundabout way of saying what could be expressed by a	Completes the thought of another verb.	Colossians 1:6 'it is bearing fruit' Matt. 7:29 'he was teaching them'

	single finite verb.		
<b>Indirect Discourse</b>	Indirect discourse; reporting what someone said (or perceived) by changing the words of the original into the words of the reporter, or for grammatical inclusion into a larger clause.	A verb of saying (or sometimes thinking) can be used with a participle with basically the same meaning.	Acts 7:12 'Jacob heard <b>that</b> there was grain in Egypt' 2 John 7 'confessing <b>that</b> Jesus Christ has come in the flesh'
<b>Adjectival Participle</b>	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Really a substantival participle used to enunciate the logical (not grammatical) subject at the beginning of the sentence, and that subject is taken up later by a pronoun in the case required by the syntax. (i.e. 'nominativus pendens' )	John 7:38 'the one who believes in me ... rivers will flow out of his belly' Rev. 3:21 'the one who conquers, to him I will give to sit'
Redundant (Appositional)			
Absolute <b>Genitive Absolute / Nominative Absolute</b>	The construction is unconnected with the rest of the sentence (i.e. logical subject of the genitive		Matt. 9:18 'while he was saying these things, ... a certain ruler came' Acts 13:2 'while they

	participle is different than the subject of the finite verb). The participle is always adverbial and usually translated as a temporal participle.		were worshipping the Lord... the Holy Spirit said'
<b>Imperative</b>	The participle may function as an independent imperative. Translated as an imperative verb.		Rom. 12:9 'hate the evil, cleave to the good'
<b>As Indicative</b>	Standing alone in a declarative sentence as the only verb in the clause. Translated as an indicative verb.		Rev. 1: 6 'he had in his right hand'
<b>Time</b>	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	<b>while:</b> present tense, or <b>after:</b> aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
<b>INFINITIVES</b>			
<b>Complementary</b>	The infinitive is used to complete the verbal idea of certain finite verbs. (Certain verbs require a	Simple infinitive, translated by 'to'.	Mark 10:26 'who is able <u>to be saved</u> ?' 1 John 4:11 'we also ought to love one

	complementary infinitive to complete their verbal idea.)		another'
<b>Purpose</b>	The infinitive is used to indicate the 'purpose' or 'goal' of its controlling verb. Emphasis is on 'intended result', (which may or may not actually occur).	'in order that' (A simple "to" translation usually works here.)	Matt. 2:2 'we have come <u>in order to worship him</u> ' Matt. 27:31 'they led him away in order to crucify him'
<b>Result</b>	The infinitive is used to indicate the outcome produced by the controlling verb. Emphasis of 'result' is on 'effect', which may or may not have been intended.	'so that', 'so as to', 'with the result that' (A simple "to" translation would be <u>mis-leading</u> here.)	Luke 5:7 'they filled both the boats <u>so that they began to sink</u> '
<b>Causal</b>	The infinitive is used to indicate reason for action of controlling verb. Looks back at the reason for an action, whereas Purpose Inf. looks forward to intended result.	'because'	Luke 8:6 'it withered away, <u>because it had no moisture.</u> ' James 4:2 'you do not have because you do not ask'
<b>Time</b>	The infinitive is used to indicate a temporal relationship between its action and the action of the controlling	1) 'after' 2) 'while', 'when', 'as' 3) 'before'	1) Matt. 26:32 ' <u>after I have been raised</u> , I will go before you' 2) Matt. 13:4 ' <u>while he was sowing</u> , some (seeds) fell on

	verb.		the road’ 3) Matt. 6:8 ‘Father knows...before you ask’
<b>Subject</b>	The infinitive or infinitive phrase functioning as subject of finite verb.	As simple infinitive or gerund	Phil 1:21 ‘ <u>to live</u> is Christ’ Mark 9:5 ‘[for us to be here] is good’
<b>Indirect Discourse</b>	After a verb of perception or communication, which indicates the indirect discourse; the infinitive acts as the main verb, and expresses the content of the communication.	Often translated as finite verb or as simple infinitive.	Rom 12:1 ‘I urge you <u>to present</u> your bodies’ Mark 12:18 ‘Sadducees ... who say there is no resurrection’
<b>Appositional</b>	May stand in apposition to (and thus define) a noun, pronoun, or substantival infinitive.	Add the word ‘namely’ before the infinitive.	1 Thess 4:3 ‘sanctification, <u>namely</u> , <u>that</u> you <u>abstain</u> from fornication’
<b>Epexegetical</b>	Clarifies, explains, or qualifies a noun or adjective.	As simple infinitive	Luke 10:19 ‘given you authority <u>to tread on</u> serpents’ Jam 1:19 ‘quick to hear, slow to speak’
<b>Direct Object</b>	The infinitive or infinitive phrase functioning as direct object of finite verb.	As gerund or simple infinitive	John 5:26 ‘given the Son <u>to have</u> life in himself’ Phil 2:13 ‘producing in you both the willing and

			the working
<b>Imperative</b>	Very rarely can function as an imperative.	Not related to any other verb in the sentence.	Rom 12:15 ' <u>Rejoice</u> with those who rejoice; <u>weep</u> ....' Phil 3:16 'let us walk by the same standard'
<b>Absolute</b>	Bears no syntactical relation to anything else in sentence.	caivrein especially used this way. 'Greetings!'	Jam 1:1 'Greetings'

## John 1:1

**Author:** Apostle John

**Date:** A.D. 80-90

**Destination:** World

**Purpose:** to show that Jesus Christ is God

**Theme:** Recorded miracles to deliver faith that Jesus is the Christ, the Son of God, Joh 20:31

### **Outline:**

#### I. Description of that Word, John 1:1-5

- A. Deity, verse 1
- B. Eternal, verse 2
- C. Omnipotent, verse 3
- D. Abundant Life, verse 4
- E. Luminous Light, verse 5

#### II. Forerunner for that Word, John 1:6-13

- A. Commissioned by God, verse 6
- B. Witnessed for God, verse 7
- C. Witnessed for Jesus, verse 8
- D. Glorified Christ, verses 9-18
- E. Voice in the wilderness, verses 19-28

#### III. Ministry of that Word, John 1:29-12:11

- A. Appearances of Jesus to John the Dipper, verses 29-36
- B. First disciples, verses 37-51
  - 1. Andrew and John, verses 37-40



2. Peter, verses 41-42
  3. Philip, verses 43-44
  4. Nathanael, verses 45-51
  - C. First miracle at the marriage in Cana, John 2:1-11
  - D. Many wonders in Jerusalem, John 2:12-3:36
    1. Threw out money changers, verses 12-25
    2. Visit from Nicodemus, John 3:1-21
    3. Jealousy of John's followers, verses 22-36
  - E. Samaritan woman at the well, John 4:1-42
  - F. Second miracle with the sick son in Capernaum, verses 43-54
  - G. Third miracle with the healing infirm man near pool Bethesda in Jerusalem, John 5:1-16
  - H. Claiming deity to the religious rulers, verses 17-30
  - I. Fulfillment of scriptures, verses 31-47
  - J. Fourth miracle of the feeding of 5,000, John 6:1-14
  - K. Fifth miracle of Jesus walking on the sea, John 6:15-21
  - L. Discourses, John 6:22-8:59
    1. Bread of life discourse in Capernaum, John 6:22-71
    2. At the feast of Tabernacles, John 7:1-36
    3. Last great day of feast, John 7:37-53
    4. Woman caught in adultery, John 8:1-11
    5. Jesus' creditability, John 8:12-59
  - M. Sixth miracle of healing blind man, John 9:1-41
  - N. Discourse on the Good Shepherd, John 10:1-21
  - O. Discourse with the religious rulers over Christ's deity, John 10:22-42
  - P. Seventh miracle of raising of Lazarus from the dead, John 11:1-57
  - Q. Discourse over Mary's ointment, John 12:1-11
- IV. Triumphal entry in Jerusalem of that Word, John 12:12-26
- V. Discourse of now pending judgment of the world, John 12:27-50
- VI. The Lord's Supper, John 13:1-John 14:31
- A. Washing of feet, John 13:1-17
  - B. Discloser of a traitor, John 13:18-30
  - C. Discourse of love, John 13:31-35
  - D. The denial of Peter foretold, John 13:36-38
  - E. Discourse of their future home, John 14:1-11
  - F. Discourse on prayer, John 14:12-15
  - G. Promise of the Holy Spirit, John 14:16-31
- VII. Walk to Gethsemane, John 15:1-John 17:26
- A. Discourse on abiding in Christ, John 15:1-25
  - B. Reminder again of the promise of the Holy Spirit, John 15:26-16:15
  - C. Discourse on having peace during tribulation, John 16:16-33
  - D. Our Lord's prayer in the Garden of Gethsemane, John 17:1-26
- VIII. Arrest of Jesus in the Garden of Gethsemane, John 18:1-12
- IX. Trial of Jesus, John 18:13-John 19:15
- A. First to Annas, John 18:13-23

- B. Second to Caiaphas where Peter denied our Lord, John 18:24-27
- C. Third to praetorian to deliver to Pilate, John 18:28-19:12
- D. Sentence to death, John 19:13-15

X. Crucifixion of Jesus, John 19:16-30

XI. Burial of Jesus, John 19:31-42

XII. Resurrection of Jesus which in itself is the eighth miracle, John 20:1-13

XIII. Appearances of Jesus, John 20:14-21:25

- A. First to Mary Magdalene, John 20:14-18
- B. Secondly to the ten apostles, John 20:19-23
- C. Thirdly to the eleven apostles, John 20:24-31
- D. Fourthly to seven disciples at the sea of Tiberias, John 21:1-25.

### **Introduction:**

God has chosen four authors from different backgrounds to write to select audiences for specific purposes. Matthew the tax gatherer wrote his gospel first in about AD 45 to the Jews to show that Jesus is the Messiah. Luke the physician wrote to the Gentiles in about AD 61 to show the humanity of Christ. Mark whose name is John Mark but went by Mark as it was common in the Roman world, wrote to the Romans in about AD 66-67 to show the servitude of our Lord. Finally, John the fisherman wrote to the world in about AD 80-90 to show the deity of Jesus.

All cults have developed over the years because God has given us three truths which is impossible to reconcile unless by faith. The first truth is that there is one God. The second is that Jesus is God. The third is that Jesus is distinct from the Father. The Church of Christ of Latter-day Saints accept the second and third but reject the first by having multiple gods. The Jehovah Witnesses accept the first and third, but reject Jesus as LORD. The Jesus only movement accept the first and second but reject the third by saying Jesus manifest himself in different “modes.” The early church tackled this dilemma by coining the word “trinity” by Tertullian in AD 200. He taught that there are three persons in one Godhead. This human attempt to understand the divine realities is something beyond us. God ways are higher than our ways. The Roman Catholic Church has accepted the Church Fathers explanations on the trinity, but in practice, this institution has followed the Mormons by having many gods. They pray to Mary and the saints, and accept not the finished work on the cross. Their god of tradition has blinded them in understanding the Scriptures.

I. Description of that Word, John 1:1-5

A. Deity, verse 1

1 The Word was **(in)** the beginning, and that Word was (with) God, and God was that Word.

**(In) beginning** are the words of emphasis in this sentence. This prepositional clause marks primacy in beginning of time. Before all time shows eternal, so that no temporal statements can be made about Jesus. Eternal preexistence is plainly implied here. This is not pointing to creation: “And, thou thyself in the beginning, LORD, founded the earth, and the heavens are the works of thy hands,” Heb 1:10. Notice this passage has a different preposition “in: *kata*.” This preposition refers to “according to” or “toward.” This is opening like the words of Genesis. The tense of the verb here is imperfect meaning this Hebrew writer

is using a Greek philosophy of his time from Philo to show that Wisdom was continuously existing throughout eternity. Philo's "Word" was absolute purity, perfection and loftiness of God would be violated by direct contact with imperfect, impure, and finite things. John addressed this even further in his first epistle: "Which was from the beginning, which we have heard, which we have seen with our eyes, which we gazed upon and our hands handled concerning the Word of the Life," 1Jo 1:1. Notice John did not use the same preposition with "beginning" in his epistle "from: *apo*" to show a time element from a temporal view, of distance of time. As John shows from this verse in his epistle, "the Word" is referring to "Jesus." There are three facts that John is portraying concerning Jesus. First, Jesus was continuously eternal. Secondly, Jesus was continuously with God. Finally, Jesus was continuously God. To say that Jesus was continuously divine, John would have used "divine: *theios*" as found in: "As his divine power has given to us all things which pertain to life and piety, through the knowledge of the One who called us through glory and virtue," 2Pe 1:3. Also the article with the second and third "Word" is previous reference to the first noun found in this verse. The absence of the article with "God" shows the predicate of essence instead of definiteness. An example would be: "John was a mailman," or "John was the mailman." To say that an article is necessary would mean that all gods are spirits as there is no article with "God" as John says: "That God is Spirit; and for the ones who worshipping him, it is necessary to be worshipping in spirit and truth," Joh 4:24. This would make God as subject as we would not say Spirit is God. God is not spiritual, but his essence is Spirit. The same goes for "God is love," 1Jo 4:16; not "love is God." God is not loveable, but his essence is love. John continued to use the same grammar in verse 14: "the Word became flesh," not "the flesh became Word." The Jehovah Witnesses did not come up with a new teaching, as Arius taught this heresy denying the divinity of Christ around AD 300. We call this today Arianism. He maintained that God the Father created the Son of God and was therefore neither coeternal with the Father, nor consubstantial.

## John 1:2

I. Description of that Word, John 1:1-5

B. Eternal, verse 2

2 **This One** was (in) *the* beginning (with) that God.

**This One** is the word of emphasis in this sentence. This pronoun is subject of the imperfect verb "was." Jesus was continuously co-existent with that God. The article with "God" is previous reference to "God" in the previous verse. John repeated the three facts of the previous verse into one thought.

## John 1:3

I. Description of that Word, John 1:1-5

C. Omnipotent, verse 3

3 **All things** became (through) Him, and not even one *thing* which had become became without Him.

**All things** is the word of emphasis in this sentence. The totality of everything whether visible or invisible: "because all things were created by him, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships or principalities or authorities: all things have been created by him and for him," Col 1:16. We have one God and one LORD: "but there is to us one God the Father, of whom are all things, and we ourselves are for him; and one LORD Jesus Christ, by whom are

all things, and we ourselves are by him,” 1Co 8:6. Glory unto the ages: “For of him and through him and unto him are all things: to him is the glory unto the ages. Amen,” Ro 11:36.

**Became** are past tenses meaning everything happened through Jesus and not without him. John used the positive and negative to show the impossibility Jesus not being involved. God the Father created all things through Jesus Christ his Son. Nothing came into existence without Jesus. The Spirit is also part of creation: “And the Spirit of God moved upon the face of the waters,” Ge 1:2; “The Spirit of God hath made me, and the breath of the Almighty hath given me life,” Job 33:4; “By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth,” Ps 33:6.

## John 1:4

### I. Description of that Word, John 1:1-5

#### D. Abundant Life, verse 4

4 Life was (in) Him, and that Life was the Light of men.

**(In) Him** are the words of emphasis in this sentence. This prepositional phrase means eternal life is found in Jesus: “and that Life was manifested, and we have seen and are bearing witness, and are reporting to you that eternal Life which was with the Father and was manifested to us,” 1Jo 1:2; “And this is the witness, that God gave to us eternal life; and this same life is in his Son,” 1Jo 5:11. Jesus is the source of all life: “For even as the Father is having life in himself, so he gave also to the Son to be having life in himself,” Joh 5:26. Jesus is God’s creative power: “For even as the Father is raising up the dead and is quickening, thus also the Son is quickening whom he will,” Joh 5:21; “So also it has been written, the first man Adam became unto a soul who was living; the last Adam became unto a spirit which was quickening,” 1Co 15:45. Jesus created and sustain life in the universe: “Who being the effulgence of his glory and the exact expression of his substance, and upholding all things by the word of his power, after he made by himself the purification of our sins, sat down on the right hand of the greatness on high,” Heb 1:3.

**Was** is imperfect tense meaning that life was continuously the Light towards men: “And this is the message which we have heard from him and we are announcing to you, that God is Light and there is absolutely no darkness in him,” 1Jo 1:5; “but if we should be walking in that Light as he himself is in that Light, we are having fellowship with one another and the blood of Jesus his Son is cleansing us from all sin,” 1Jo 1:7. Because there is an article with “life” and “light,” it could be easy interchangeable to read: “the light was that life towards men.” Either way, “men” is objective genitive: “Therefore again Jesus spoke to them, saying, I myself am the Light of the world; the one who is following me will in no wise walk in darkness, but will have that Light of the life,” Joh 8:12. Notice how John is building his thesis on our LORD Jesus. First, he describes in verse 1 and 2 the essence of Christ. Then he precedes to the creative power of the Son of God. Now this force brings more than life itself, but fellowship as it was in Paradise: “And God said, Let there be light: and there was light,” Ge 1:3.

## John 1:5

### I. Description of that Word, John 1:1-5

#### E. Luminous Light, verse 5

5 And that Light is appearing (in) the darkness, and that darkness apprehended it not.

**That Light** is the word of emphasis in this sentence. The article is previous reference to “Light” is in the previous verse. The focus is on the pure and brilliant Light: “And this is that judgment, that the Light has come into the world, and men loved the darkness rather than that Light; for their works were evil. For everyone who is doing wickedness is hating that Light, and is not coming to that Light, in order that his works may not be exposed,” Joh 3:19-20.

**Is appearing** is present tense meaning this brilliant Light is continuously shining in the world of evil: “While ye are having that Light, keep believing in that Light, in order that ye may become sons of Light,” Joh 12:36.

**Apprehended not** is past tense with negation meaning the world of evil understood not the things of God: “But the natural man is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know them, because he is being spiritually discerned,” 1Co 2:14. Notice the progression again from the previous verse where in Paradise fellowship was blessed: “And they were both naked, the man and his wife, and were not ashamed,” Ge 2:25. Now mankind has the knowledge of evil and sin blinded their eyes: “For that they hated knowledge, and did not choose the fear of the LORD: They would none of my counsel: they despised all my reproof,” Pr 1:29-30; “And according as they approved not to be having God in their knowledge, God gave them up to which unapproving mind, to be doing things which are not fitting,” Ro 1:28. Mankind is hostile against the truth that they need God’s remedy for sin. The past tense here shows that since the fall, sinners are unable to understand what God requires. Mankind has come up with all kinds of religion and ways to appease God’s wrath.

## John 1:6

John started his Gospel with the description of our Lord Jesus Christ. Now he describes the forerunner for the Messiah.

### II. Forerunner for that Word, John 1:6-13

#### A. Commissioned by God, verse 6

6 **There became** a man, *who* had been sent (from) God, a name *given* to him *was* John.

**Became** is the word of emphasis in this sentence. This verb is past tense meaning John happened on the scene.

**Had been sent** is perfect tense in passive voice participle translated with the use of substantive modifying “man.” God has commissioned John: “Now in those days John the Dipper is arriving, proclaiming in the wilderness of Judea,” Mt 3:1.

## John 1:7

### II. Forerunner for that Word, John 1:6-13

#### B. Witnessed for God, verse 7

7 **This one** came (for) a witness, in order that he may witness (concerning) that Light, in order that all may believe (through) him.

**This one** is the word of emphasis in this sentence. This pronoun is the subject of the past tense verb “came.” John appeared so that he can give a testimony: “as it has been written in the prophets, behold, I myself am sending my messenger before thy face, who will prepare thy way before thee. This is a voice of a crying one in the wilderness, prepare the way of the LORD, keep making his paths straight. John came dipping in the wilderness, and proclaiming the dipping of repentance for remission of sins,” Mr 1:2-4; “in the high priesthood of Annas and Caiaphas, the word of God came upon John the son of Zacharias in the wilderness. And he went into all the country around the Jordan, proclaiming the dipping of repentance for remission of sins; as it has been written in the book of the sayings of Isaiah the prophet, saying, I am the voice of the one who is crying in the wilderness, prepare the way of the LORD; keep making straight his paths,” Lu 3:2-4.

**May witness** is past tense subjunctive meaning the purpose of John’s arrival is that he may testify about that light. The article with “light” is previous reference from verse 5. John is uttering an honourable testimony concerning Jesus.

**May believe** is past tense subjunctive meaning the purpose of John’s testimony is that all may trust in Jesus unto saving faith: “While ye are having that Light, keep believing in that Light, in order that ye may become sons of Light. Jesus spoke these things, and he went away and hid from them,” Joh 12:36; “And Paul said, John indeed dipped with a dipping of repentance, saying to the people, on him who was coming after him in order that they may believe, that is on the Jesus Christ,” Ac 19:4. Notice the Gospel is for all: “and if I myself should be lifted from the earth, I will draw all to myself,” Joh 12:32. It did not say that all will believe, but that all may believe: “Who is wishing that all men be saved and come to the knowledge of the truth,” 1Ti 2:4; “For the grace of God which is bringing salvation appeared to all men,” Tit 2:11. Our means of salvation is not through works but through Jesus: “not out of works which were in righteousness which we ourselves practised, but he saved us according to his mercy, through the washing of regeneration and renewing of the Holy Spirit,” Tit 3:5.

## **John 1:8**

II. Forerunner for that Word, John 1:6-13

C. Witnessed for Jesus, verse 8

8 That one was **not** that Light, but in order that he may witness (concerning) that Light.

**Not** is the word of emphasis in this sentence. This negation shows that John was not that Messiah: “And he confessed and denied not, and confessed, I myself am not the Christ,” Joh 1:20; “Ye yourselves yourselves are bearing witness to me that I said, I myself am not that Christ, but that I am sent before him,” Joh 3:28. The article with “Light” twice in this verse is previous reference again from verse 5. We are all lights, but not that Light: “This one was the lamp which is burning and is shining, and ye yourselves wished to rejoice for an hour in his light,” Joh 5:35.

**May witness** is past tense subjunctive meaning the purpose of this forerunner is that John may utter an honourable testimony about that Light.

## **John 1:9**

II. Forerunner for that Word, John 1:6-13

D. Glorified Christ, verses 9-18

9 **There was** that true Light which is lighting every man *who* is coming (into) the world. 10 **He was (in) that world, and that world became** (through) Him, **and that world knew Him not**. 11 **He came (to) the ones belonging to Him, and those ones belonging to Him received Him not**; 12 **but** as many as received Him **He gave** to them authority to become children of God, to the ones who were believing (on) His name; 13 those ones *were* not *born* (of) bloods nor (of) will of flesh nor (of) will of man but *these ones* were born (of) God. 14 **And that Word became** flesh, **and tabernacled** (among) us, **and we discerned His glory**, a glory as of an only begotten (with) *the* Father, full of grace and truth. 15 **John is witnessing** (concerning) Him, **and has cried**, saying, this was the One I said, the One Who is coming after me, He has become precedence of me, for He was before me. 16 **And (out of) His fullness we ourselves received all, and grace** (against) grace. 17 For **the law** was given (through) Moses; the grace and the truth came (through) Jesus Christ. 18 No one has seen **God** at any time; the only begotten Son, the One Who is (in) the bosom of the Father, the Same declared *Him*.

Was, is the word of emphasis in this sentence. This verb is imperfect tense meaning there was continuously that true Light which is continuously enlightening every human being who is continuously appearing into the world. The present tense participle verb “is coming” is translated with the use of substantive modifying “man.” Some commentators say that it can also modify “light” but this is not grammatically correct as this participle is accusative masculine singular matching “man,” while “light” is nominative neuter singular.

### John 1:10

**(In) that world** are the words of emphasis in this sentence. This prepositional phrase continues what John started back in verse 4 where Jesus is Life and that Life was the Light of men. Notice Light sheds truth, so when Thomas asked to know the way, Jesus replied: “Jesus is saying to him, I myself am that way and the truth and the life; no one is coming to the Father except by me,” Joh 14:6. This true Light is continuously enlightening darkness and that darkness comprehended it not, verse 5. Even John gave witness to that Light, verse 7. Every human is appearing into the world, verse 9. Now Jesus was continuously in that world. John’s purpose of his Gospel is to show miracles that everyone witnessed. The virgin birth is a miracle but only a few witnessed such glory. Therefore, John does not narrate the story of our Lord’s birth, but does mention that Jesus was in that world, so the world should have recognized him, but the world knew him not. Jesus was having continuous existence in this universe even before the Incarnation, verses 1,2.

**Became** is past tense meaning that world happened through him. God created the world through our Lord Jesus Christ, verse 3.

**Knew not** is past tense meaning that world knew not by experience our Lord Jesus Christ. The world made have intellect knowledge of Jesus, but never came to a personal knowledge of Christ. Notice the noun “world” has an article each time referring to previous reference “world” in the previous verse.

### John 1:11

**(To) the ones belonging to Him** are the words of emphasis in this sentence. This prepositional phrase refers to the Jews: “but that One who has answered said, I was not sent to them except to the lost sheep of the house of Israel,” Mt 15:24.

**Received not** is past tense with negative meaning those Jews rejected Jesus. The article with this adjective is previous reference to the adjective earlier in the verse: “Which of the prophets persecute not

your fathers? Yes! And they killed the ones who have announced before concerning the coming of the Just One, of whom now ye yourselves have become betrayers and murderers!” Ac 7:52.

### John 1:12

**Received** is past tense meaning whosoever claimed for one’s self Jesus. Notice the contrast of rejecting and taking.

**Gave** is past tense meaning Jesus delivered to these believers the judicial power to become children of God. This power is the right given by God to our Lord Jesus: “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth,” Mt 28:18. Now Jesus has this power of authority because of his influence and of right because of his privilege: “For ye are all sons of God through faith in Jesus Christ,” Ga 3:26; “But because ye are sons, God sent forth the Spirit of his Son into your hearts, Which is crying, Abba, the Father,” Ga 4:6; “for as many as are being led by the Spirit of God, these ones are sons of God,” Ro 8:14.

### John 1:13

**Those ones** is an article of previous reference to “the ones” in the previous verse. Those believers were born of God. Notice the negation of three areas where the world tries to find comfort: first, of bloods. We are not saved because of our ancestors: “and do not think to be saying with yourselves, we are having the father Abraham; for I am saying to you, God is being able to raise up children from these stones to Abraham,” Mt 3:9. Secondly, we are not saved because of will of flesh: “not out of works which were in righteousness which we ourselves practised, but he saved us according to his mercy, through the washing of regeneration and renewing of the Holy Spirit,” Tit 3:5; finally, we are not saved because of will of man. We cannot wish for another to be saved or wish for yourself someday to be saved: “Wonder not that I said to thee, it is necessary for you to be born anew,” Joh 3:7; “for it is saying, I listened to thee in an accepted time and I helped thee in a day of salvation: behold, now is the well-accepted time, behold now is the day of salvation,” 2Co 6:2.

### John 1:14

**That Word** is the word of emphasis in this sentence. John goes back from the description of the Word in verse 1. This same “Word” there showed deity, and now John shows that the same God happened in the physical nature of man and incarnated in this temporal tent: “behold, the virgin will have in womb a child and will bring forth a son, and they will call his name Immanuel, which is being interpreted, God is with us,” Mt 1:23; “for a Saviour was born today, who is Christ the LORD, in the city of David,” Lu 2:11; “concerning his Son, who has come of the seed of David according to flesh,” Ro 1:3; “whose the fathers, and of whom is the Christ according to the flesh, who is God over all blessed be to the ages. Amen,” Ro 9:5; “The first man is made of dust out of dust; the second man, is the LORD out of heaven,” 1Co 15:47; “but when the fullness of the time came, God sent forth his Son, who has come of a woman, who has come under law,” Ga 4:4; “Who although he was subsisting in the form of God, esteemed it not rapine to be equal with God, but emptied himself, having taken form of a bondman, having become in the likeness of men,” Php 2:6-7; “And confessedly great is the hidden thing of piety: God was manifested in the flesh, was justified in the Spirit, was seen by messengers, was proclaimed among the nations; was believed on in the world, was received up in glory,” 1Ti 3:16; “Therefore since the children have partaken of flesh and of blood, also he himself in like manner took part in the same, in order that he may annul death through the one who was having the might of death, that is the devil,” Heb 2:14. Gnostics prevailed at that time which proclaim that all matter is evil: “Ye are knowing the Spirit of God by this: every spirit which is confessing Jesus Christ who has come in the flesh is of God. And every spirit which is confessing not



Jesus Christ who has come in the flesh is not of God: and this is that spirit of the antichrist, which ye heard "it is coming," and now it is already in the world"; 1Jo 4:2-3; "because many deceivers, who were not confessing Jesus Christ who was coming in the flesh entered into the world; this is the deceiver and the antichrist," 2Jo 1:7.

**Discerned** is past tense meaning John, Peter and James looked on with admiration: "Which was from the beginning, which we have heard, which we have seen with our eyes, which we gazed upon and our hands handled concerning the Word of the Life; and that Life was manifested, and we have seen and are bearing witness, and are reporting to you that eternal Life which was with the Father and was manifested to us; which we have seen and have heard, are reporting to you," 1Jo 1:1-3; "And he was transfigured before them, and his face shined as the sun is, and his garments became white as the light is," Mt 17:2; "For because we have received from God the Father honor and glory, after such a voice has been brought to him by the very excellent glory, this is my Son, the beloved, in whom I myself have found delight," 2Pe 1:17.

### John 1:15

**John** is the word of emphasis in this sentence. The focus returns to John.

**Is witnessing** is present tense meaning John is continuously witness to the person of Jesus as the eternal God: "And I myself have seen, and have borne witness that this is the Son of God," Joh 1:34.

**Has cried** is perfect tense meaning John has spoken with a loud voice. He did this in the past and is having abiding results.

**Has become** is perfect tense meaning Jesus is continuously coming after in time has happened in rank because Jesus was continuously first in rank of John. John is saying that Jesus is his chief because of our Lord's ranking: "It is necessary for that One to be increasing, but for me to be decreasing," Joh 3:30; "And he was proclaiming, saying, the One who is mightier than I is coming after me, of whom I am not fit having stooped down to loose the thong of his sandals," Mr 1:7; "and he is before all, and all things have stood together in him," Col 1:17. John was six months older than Jesus, but Jesus' eternal existence before the incarnation affirmed that Christ was before him: "Jesus said to them, verily verily I am saying to you, before Abraham was I myself am," Joh 8:58.

### John 1:16

**(Out of) his fullness** are the words of emphasis in this sentence. This prepositional clause means the source of our Lord's completeness: "because he was pleased that all fullness should dwell in him," Col 1:19; "in which all the treasures of the wisdom and of the knowledge are hid," Col 2:3; "for in him there is dwelling all the fullness of the Godhead bodily, and ye are in him complete; who is the Head of all principality and authority," Col 2:9-10.

**Received** is past tense meaning John and his disciples procured all things and grace: "that ye were enriched in everything in him, in all discourse and all knowledge," 1Co 1:5; "But to each one of us the grace was given according to the measure of the gift of the Christ," Eph 4:7.

### John 1:17

**The law** is the word of emphasis in this sentence. This noun is subject of the past tense in passive voice verb "was given." God supplied the law through Moses: "Now we know that whatsoever the law is saying,

it is speaking to the ones in the law; in order that every mouth may be stopped, and all the world may be under judgment to God. Wherefore all flesh will not be justified before him out of works of law; for knowledge of sin is through law,” Ro 3:19-20.

**Came** is past tense meaning the grace and the truth happened through Jesus Christ: “But law came in besides, in order that the offence may abound. But where that sin abounded, grace overabounded; in order that as that sin reigned in death, so also that grace may reign through righteousness to life eternal, through Jesus Christ our LORD,” Ro 5:20-21; “Christ ransomed us from the curse of the law, by having become a curse for us; for it has been written, cursed is everyone who is hanging on a tree,” Ga 3:13.

### John 1:18

**God** is the word of emphasis in this sentence. The focus is on this direct object.

**Has seen** perfect tense meaning there is not a person has seen God with their eyes at any time except Jesus, the only begotten son of God, the One who is continuously in the bosom of the Father: “not that anyone has seen the Father, except the One who is from God, this One has seen the Father,” Joh 6:46; “No one has seen God at any time if we should be loving one another, God is abiding in us, and his love is perfected in us,” 1Jo 4:12.

**Declared** is past tense meaning Jesus unfolded the things relating to God: “All things were delivered to me by my Father and no one is knowing exactly the Son except the Father; nor anyone is knowing exactly the Father except the Son, and the Son should be willing to reveal him to whoever,” Mt 11:27; “And he turned to the disciples and said, all things were delivered to me by my Father, and no one is knowing who is the Son except the Father, and who is the Father, except the Son, and to whomsoever the Son should be willing to reveal him,” Lu 10:22.

### John 1:19

II. Forerunner for that Word, John 1:6-13

E. Voice in the wilderness, verses 19-28

19 And **this** is the witness of John, when the Jews (from) Jerusalem sent Priests and Levites, in order that they may ask him, who are thou thyself? 20 And **he confessed** and denied **not**, and confessed, I myself am not the Christ. 21 And **they asked** him, therefore what? Are thou thyself **Elijah**? And **he is saying**, I am not. Are thou thyself **the prophet**? And **he answered**, No. 22 Therefore **they said** to him, who are thou in order that we may give an answer to the ones who have sent us: what are thou saying (about) thyself? 23 **He was saying**, I am a voice *of one who* is crying (in) the wilderness, make straight the way of *the* LORD, as Isaiah the prophet said. 24 And **these ones** who have been sent were (from among) the Pharisees. 25 And **they asked** him and said to him, therefore why are thou dipping, if thou thyself are not the Christ, nor Elijah nor the prophet? 26 John **answered** them saying, I myself am dipping (in) water; but One in *the* midst of you has stood Whom ye yourselves knows not; 27 this Same One is the One Who is coming after me, Who has become precedence of me, of Whom I myself am not worthy in order that I may loose the thong of His sandal. 28 **These things** came to pass (in) Bethany across the Jordan, where John was dipping.

**This** is the word of emphasis in this sentence. This pronoun is subject of the present tense verb “is.” John is continuously witnessing even when the religious rulers confront him.

**Sent** is past tense meaning the Jewish leaders from Jerusalem commissioned Priests and Levites: “But after he has seen many of the Pharisees and Sadducees who were coming to his dipping, he said to them, offspring of vipers, who forewarned you to flee from the coming wrath?” Mt 3:7. This is one group here as Priests. John’s father was a Levite, so this group could relate if John is assuming his father’s role.

**May ask** is past tense subjunctive meaning the purpose for these religious leaders to appoint these groups is that they may question John concerning who he himself proclaims to be.

### **John 1:20**

**Confessed** is the word of emphasis in this sentence. This verb is past tense meaning John declared openly as he was ready and eager to answer their questions: “but sanctify the LORD God in your hearts, and be ready always for a defense to everyone who is asking you an account concerning the hope in you, with meekness and fear,” 1Pe 3:15.

**Denied not and confessed** both are past tenses meaning John yielded not to temptation to take precedence over Christ and declared openly this time that he is not the messianic hope. John refuted the people’s expectations: “But while the people are expecting and while all are reasoning in their hearts concerning John, whether or not he himself might be the Christ,” Lu 3:15.

### **John 1:21**

**Asked** is the word of emphasis in this sentence. This verb is past tense meaning the Priests and Levites questioned John.

**Elijah** is the word of emphasis in this sentence. The Jews expect the physical Elijah to appear before the Messiah came. But Jesus here and later says that Elijah came already, Mt 17:12. So how can we understand? The disciples understood that Jesus spoke concerning John the Dipper, Mt 17:13. John the Dipper was in the spirit and power of Elijah as prophet, Lu 1:17. The physical Elijah was with Moses in the Transfiguration. Peter, John and James would have recognized that it was John the Dipper.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning John is continuously affirming that he is not Elijah in the flesh.

**The prophet** is the word of emphasis in this sentence. Moses says that some particular prophet will arise: “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken,” De 18:15. Notice both follow up questions they implore the emphatic response: “thou thyself.”

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning John gave an emphatic answer to their question again: No!

### **John 1:22**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the Priests and the Levites spoke to John by saying then who are you?

**May give** is past tense subjunctive meaning the purpose of this question is that the Priests and the Levites may supply a judgment to the Jewish leaders who commissioned them, verse 19. Their pre-planned questions resulted in a string of negatives.

**Are saying** is present tense meaning John is continuously affirming what concerning himself. This question is now open-ended so they will finally receive something to bring back to the religious rulers. What personage are you?

### **John 1:23**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning John was continuously declaring.

**Make straight** is past tense imperative meaning God exhorted to level the roads for the King is about to arrive: “For this is the one who was spoken of by Esaias the prophet, saying, this is the voice of one crying in the wilderness, prepare the way of the LORD, keep making his paths straight,” Mt 3:3; “This is a voice of a crying one in the wilderness, prepare the way of the LORD, keep making his paths straight,” Mr 1:3; “Every ravine will be filled up, and every mountain and hill will be made low; and the crooked places will be into a straight path, and the rough will be into smooth ways,” Lu 3:5. This is an allusion that it will facilitate the march of mighty kings and conquerors.

**Said** is past tense meaning Isaiah the prophet spoke this prophecy: “Every valley shall be filled, and every mountain and hill shall be brought low: and all the crooked ways shall become straight, and the rough places plains,” Isa 40:4.

### **John 1:24**

**These ones** is the word of emphasis in this sentence. This article is previous reference to “Priests” from verse 19. These commissioned ones were continuously existing out of the Pharisees.

### **John 1:25**

**Asked** is the word of emphasis in this sentence. This verb is past tense meaning these priests questioned John.

**Said** is past tense meaning these priests spoke to John.

**Are dipping** is present tense meaning John is continuously immersing. These priests are questioning why John is continuously dipping if he himself is not the Messiah, nor Elijah nor the prophet. These priests who are supposed to know the law and the prophets, did not interpret the saying from Isaiah as the herald of the Messiah. They figured only the Messiah, Elijah or the prophet had the religious rite to admit converts from other religions on such a large scale.

### **John 1:26**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning John gave an answer to their question of why he is dipping.

**Am dipping** is present tense meaning John himself emphatically immersing in water. Notice many old translations have “with” water to promote the mode of sprinkling.

**Has stood** is perfect tense meaning John had already dipped Jesus and recognized our Lord as the Messiah. Jesus has in the past established himself and is having abiding results.

**Knows not** is perfect tense with negation meaning these priests themselves emphatically knows intellectually not Jesus. This verb “knows: *oida*” always translates from the perfect tense as present tense non-linear.

### John 1:27

**Has become** is perfect tense meaning Jesus is continuously appearing after John has happened before him in rank.

**May loose** is past tense subjunctive meaning the purpose that John may unbound the strap of Jesus’ sandals is that John himself emphatically is not deserving to perform such a duty: “And he was proclaiming, saying, the One who is mightier than I is coming after me, of whom I am not fit having stooped down to loose the thong of his sandals,” Mr 1:7. A slave performs this duty of unbinding the thong of the sandals. John portrayed himself even lower than a servant: “I myself indeed am dipping you with water to repentance; but the One who is coming after me is Mightier than I, of whom I am not fit to bear the sandals: he himself will dip you with the Holy Spirit,” Mt 3:11. Luke says: “John answered all, saying, I myself indeed are dipping you with water, but the Mightier One than I is coming, of whom I am not fit to loose the thong of his sandals; he himself will dip you with the Holy Spirit and fire,” Lu 3:16. Paul preached using John as an example: “God raised up a Savior of this one of the seed according to the promise to Israel, after John has before proclaimed before the face of his entrance a dipping of repentance to all of Israel. And as John was fulfilling the course, he was saying, whom are ye supposing that I myself am? I myself am not, but behold, he is coming after me, of whom I am not worthy to loose the sandal of the feet,” Ac 13:23-25.

### John 1:28

**These things**, is the word of emphasis in this sentence. This pronoun is the subject of the past tense verb “came to pass.” These events happened in Bethany. TR has Bethabara, but this Bethany is not the same town near Mount of Olives. Origen agrees with Bethany. This town is across the Jordan: “And John was also dipping in Aenon, near Salim, because many waters were there; and they were coming and were being dipped,” Joh 3:23.

**Dipping** is present tense participle translated with the use of periphrastic modifying the imperfect tense verb “was.”

### John 1:29

John started his Gospel with the description of our Lord Jesus Christ. He next described the forerunner for the Messiah. Now the ministry of Jesus is expounded in view to show that Jesus is the Christ, the Son of God.

## III. Ministry of that Word, John 1:29-12:11

### A. Appearances of Jesus to John the Dipper, verses 29-36

29 **To that day John is seeing** the next day **Jesus Who** is coming (to) him, **and is saying**, see! the Lamb of God *is coming*, Who is taking away the sin of the world. 30 **This Same One** is (concerning) Whom I myself said, a Man is coming after me, Who has become precedence of me, because He was before me. 31 **And I** myself knew not Him, but in order that He may be manifested to Israel, (because of) this I

myself came dipping (in) water. 32 And John bore witness saying, "I have beheld the Spirit *which* was descending as a dove (out of) heaven, and it remained (upon) Him. 33 **And I** myself knew not Him; but the One Who has sent me to be dipping (in) water, that One said to me, (upon) Whom thou should see the Spirit *Which* was descending and was abiding (upon) Him, this One is the One Who is dipping (in) *the* Holy Spirit. 34 **And I** myself have seen, and have borne witness that this is the Son of God." 35 **On that day** John had stood again the next day, and two (of) his disciples. 36 And after he looked at Jesus *Who* was walking, he is saying, see! the Lamb of God *is coming!*

**To that** is the word of emphasis in this sentence. This article in the dative case is with the use of time and previous reference to the event, which took place in verse 19. John does not record our Lord's first appearance, which was Jesus' dipping in the Jordan River. Then Jesus was in the wilderness for over 40 days and now returns for the second time to this area after spending the winter in solitude. It is now spring of A.D. 28.

**Is seeing and is saying** both are present tenses meaning John is continuously discovering Jesus the next day after the Priests and Levites questioned John and is continuously affirming as Jesus is continuously coming forth towards John.

**See** is past tense imperative meaning take notice!

**Is taking away** is present tense meaning the Lamb of God is continuously taking up and carrying off. Jesus is vicarious bearing the penalty of sin by removing its sentence by expiation by the atoning power of his blood: "the blood of Jesus his Son is cleansing us from all sin," 1Jo 1:7. Jesus redeemed us from all lawlessness, Tit 2:14. Our sanctification is unto the sprinkling of the blood of Jesus, 1Pe 1:2. For without the shedding of blood, there is no remission for sin, Heb 9:22. There is no remission because of the mass by RC, as this was done once for all, Heb 10:10. We were called unto sanctification, 1Th 4:7. The verb is present tense meaning that Jesus' blood is continuously freeing us from the guilt of sin. This purification occurs when one accepts the hope of salvation only found in the Word of Life, 1Jo 3:3. The one who is having the Son is having that Life, 1Jo 5:12. John attributes the power of this ongoing cleansing to the blood of Jesus. No one can enter heaven unless they are cleansed, Re 21:27. Notice in his epistle that John included himself with his readers (us), as he knew that he was purified. Sin is singular as it is the curse of the original sin by Adam, 1Co 15:22. The Holy Spirit is convicting the world concerning that sin (singular), because of one sin, they are believing not on Jesus, Joh 16:8,9. This cleansing can also apply in our daily sins (plural), 1Jo 1:9. All refers to the blood which purifies us from all transgression, and makes us perfectly holy. The efficacy of Christ's blood is regarded to any and every sin, except the sin of unbelief which is the blasphemy against the Holy Spirit, Mt 12:31.

### **John 1:30**

**This Same One** is the word of emphasis in this sentence. This pronoun "this" is the subject of the present tense verb "is." This refers to "Lamb" in the previous verse.

**Said** is past tense meaning John himself emphatically spoke in verse 15. John quoted this again in verse 27 to show how John is even lower than a servant. Each time clarifying of whom he is affirming. Now John adds "man" to show it is a male with reference to sex.

### **John 1:31**

**And I** is the word of emphasis in this sentence. This compound word is because of the vowels joining the conjunction "and: *kai*" and the personal pronoun "I: *ego*."

**Knew not** is pluperfect tense with negation meaning John himself emphatically knew not Jesus intellectually. The verb “knew: *oida*” is always translated from the pluperfect tense to past tense. John knew not intellectually Jesus beforehand that he was the Messiah, then at that time, Christ is revealed to John: “But John was hindering him, saying, I myself am having need to be dipped by thee, and are thou thyself coming to me?” Mt 3:14. John knew not this fact intellectually until he saw the dove, but spiritually John was guided by God to acknowledge the Messiahship of Jesus. John regarded Jesus as the Messiah, but needed further signs. He still doubted when he was in prison and sent his disciples to Jesus, Mt 11:3. We will be surprised when we are living in eternity: “Beloved now we are children of God, and it was not yet manifested what we will be; but we know that if he should be manifested, we will be like him, for we will see him as he is,” 1Jo 3:2.

**May be manifested** is past tense in passive voice subjunctive meaning the purpose of John not having insight of his coming is that God may reveal Jesus to Israel.

**Dipping** is present tense participle meaning John himself emphatically appeared for the purpose to be continuously dipping in water. Again, most old translations have “with” water to permit sprinkling as mode of dipping.

### John 1:32

**Bore witness** is the word of emphasis in this sentence. This verb is past tense meaning John witnessed in the manner of affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Have beheld** is perfect tense meaning John has viewing attentively the Spirit, which was continuously coming down like a dove out of heaven. Notice this perfect tense means this event occurred in the past and is having abiding results. This event happened the previous autumn and now it is spring: “And after Jesus has been dipped, he went up immediately from the water, and behold, the heavens were opened to him, and he saw the Spirit of God who was opened to him, and was descending as a dove, and was coming upon him,” Mt 3:16; “And while he immediately was coming up from the water, he saw the heavens which was being divided, and the Spirit as a dove who was descending upon him,” Mr 1:10; “and that the Holy Spirit descended in a bodily form as a dove upon him, and that a voice out of heaven came, saying, thou thyself are my Son the Beloved, I found delight in thee,” Lu 3:22. Notice all four Gospels mention this dove. Now John has looked upon in the past and is having abiding results and give the same testimony as the three other Gospels.

**Remained** is past tense meaning the Spirit continued to be present with Jesus. This same Spirit guided Jesus into the wilderness: “Then Jesus was led up into the wilderness by the Spirit, to be tempted by the devil,” Mt 4:1; “And immediately the Spirit is driving him out into the wilderness,” Mr 1:13; “And Jesus being full of the Holy Spirit, returned from the Jordan, and was being led by the Spirit into the wilderness,” Lu 4:1.

### John 1:33

**And I** is the word of emphasis in this sentence. This compound word consists of the conjunction “and: *kai*” and “I: *ego*.”

**Knew not** is pluperfect tense with negation meaning John himself knew not Jesus.

**Said** is past tense meaning God who has sent John for the purpose to be continuously dipping in water spoke to him.

**Should see** is past tense subjunctive meaning God promised John that he should perceive with his eyes the Spirit descending and abiding upon the Messiah. This Anointed One is dipping in Holy Spirit: “I myself am indeed dipping you in water, but he himself will dip you in the Holy Spirit,” Mr 1:8. Water baptism is very important because it is a testimony and identification with Christ, but the immersion by the Holy Spirit is something that Old Testament saints were not blessed with: “for John indeed dipped with water, but ye yourselves will be dipped in the Holy Spirit after not many days,” Ac 1:5. The Spirit came upon believers in the Old Testament, but the new covenant provided the Holy Spirit dwelling in our hearts: “But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people,” Jer 31:32; “being manifested that ye are epistle of Christ which was ministered by us, which has not been written with ink, but with the Spirit of the living God, not in tablets of stone, but on tablets of the fleshly heart,” 2Co 3:3.

### John 1:34

**And I** is the word of emphasis in this sentence. This compound word consists of the conjunction “and: *kai*” and “I: *ego*.”

**Have seen and have borne witness** both are perfect tenses meaning John himself has seen with his eyes and has uttered an honourable testimony that Jesus is the Son of God. The term “Son of God” always refers to the Messiah, verse 18. The Jews understood this term: “The Jews answered him, we ourselves are having a law, and he is being bound to die according to our law, because he made himself Son of God,” Joh 19:7. The Psalmist declares: “I will declare the decree: the LORD hath said unto me, thou art my Son; this day have I begotten thee,” Ps 2:7. The perfect tenses show this action in the past with abiding results. We are still proclaiming today that Jesus is the Son of God because of the testimony of all four Gospels recording this sign of the dove: “If we are receiving the witness of men, the witness of God is greater, because this is that witness of God which he has witnessed concerning his Son,” 1Jo 5:9; “And we ourselves have seen and are bearing witness that the Father has sent the Son Saviour of the world. Whosoever should confess that Jesus is the Son of God, God is abiding in him, and he himself in God,” 1Jo 4:14-15.

### John 1:35

**To that** is the word of emphasis in this sentence. This article in the dative case is with the use of time and previous reference to the event, which took place in verse 29 as John used the same wording.

**Had stood** is pluperfect tense meaning John was standing on that day as this intransitive verb is used as imperfect in sense. Now again on the next day, John and his two disciples were waiting for the next event. These two disciples were Andrew and John the writer of this Gospel, verse 40.

### John 1:36

**Looked at** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” HCSB and Williams agree with this use while AMP, ASV, Moffatt, Murdoch, RSV, TWENTY, Tyndale and WEB have the use of attendant circumstance: “and he looked at Jesus as he walked, and said.” John turned his eyes on Jesus who was continuously passing by. This is now the third visit from Jesus. This first visit John dipped Jesus into the Jordan river which John does not record. Then



Jesus was more than forty days in the wilderness. On our Lord's return, John recognised Jesus whom he professed concerning the dove at his dipping, verse 32, and from that experience he related that this was the Lamb of God, verse 29. Now on our Lord's third visit, John expresses again that Jesus is the Lamb of God.

**Is saying** is present tense meaning John is continuously affirming. This is the second time that John proclaimed that Jesus is the Lamb of God, see verse 29.

**See** is past tense imperative meaning take notice!

### **John 1:37**

#### III. Ministry of that Word, John 1:29-12:11

##### B. Andrew and John, verses 37-40

37 And the two of his disciples **heard him** *who* was speaking, and they followed Jesus. 38 But after Jesus was turned, and looked upon them *who* were following, is saying to them, what are ye seeking? And these ones said to Him, Rabbi, which being interpreted is being said teacher, where are Thou abiding? 39 **He is saying** to them, keep coming and see. **They went** and saw where He is abiding; and they abode (with) Him that day. Now the hour was about *the* tenth. 40 **There was** Andrew the brother of Simon Peter one (of) the two who heard *this* (from) John, and he followed Him.

**Heard** is the word of emphasis in this sentence. This verb is past tense meaning Andrew and John the Apostle understood John who was uttering these words.

**Followed** is past tense meaning Andrew and John joined Jesus as disciples then they were back to their secular jobs as Jesus first found Andrew: "And while he was walking by the sea of Galilee he saw the two brothers, Simon who was being called Peter, and Andrew his brother, who were throwing a large net into the sea; for they were fishers," Mt 4:18. Then Jesus found John: "And after he has gone on thence, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, who were mending their nets, and he called them," Mt 4:21.

### **John 1:38**

**Was turned** is the word of emphasis in this sentence. This verb is past tense in passive voice participle translated with the use of time: "*after*." Garnier and HCSB agree with this use while most translations have the use of attendant circumstance: "Jesus turned around and saw them following and said to them." Andrew and John the Apostle made Jesus turn as our Lord heard their steps behind him.

**Looked upon** is past tense participle translated with the use of time because of the conjunction "and: *kai*." These two followers obtained our Lord's attention and then Jesus looked on them with admiration.

**Is saying** is present tense meaning Jesus is continuously affirming to these two followers.

**Are seeking** is present tense meaning Jesus is questioning these two followers what are they continuously craving. Notice the interrogative pronoun "what" is in neuter. They were enquiring into his teachings, not a person. They should be seeking into "who." But Jesus knows the thoughts of men's minds. The first words found from our Lord's lips in Luke is "why is it that ye were seeking me?" Jesus' parents were

seeking after their son. So it is normal to seek after a person. But these two followers knew not this man, so their intent is to know his words of wisdom.

**These ones** is the word of emphasis in this sentence. This article is previous reference to “them” earlier in this verse.

**Said** is past tense meaning these ones spoke to Jesus calling him “teacher.” John explains Jewish words and customs because he is writing to all.

**Are abiding** is present tense meaning these two followers is answering our Lord’s question with where are thou continuously lodging. This is not the answer to our Lord’s question. They might be finding the answer to their question with further dialogue by visiting his home. It could be that day was the evening of the Sabbath.

### **John 1:39**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these two followers.

**Keep coming** is present tense imperative meaning Jesus is exhorting to these followers to keep following as they were following Jesus, verse 37.

**See** is past tense imperative meaning take notice!

**Went** is the word of emphasis in this sentence. This verb is past tense meaning these two followers did as Jesus exhorted then they came.

**Saw and abode** both are past tenses meaning Andrew and John the Apostle perceived with their eyes where Jesus is continuously lodging and these two followers lodged with Jesus that Sabbath evening.

**Hour** is the word of emphasis in this sentence. The focus is that it was the latter part of the afternoon about 4 P.M. John is using the Jewish method and will explain the more complicated parts.

### **John 1:40**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning John is now naming his companion “Andrew” because of what this man will do in the next verse. John even clarifies which Simon by giving him also the nickname that Jesus gave to this man, which is Peter, verse 42.

**Followed** is past tense meaning this Andrew accompanied Jesus to his home for that evening. Because of the past tense, the next event occurred after the Sabbath as Andrew and John lodged with Jesus the remainder of that day, verse 39. John does include himself, as he is the author of this Gospel.

### **John 1:41**

III. Ministry of that Word, John 1:29-12:11

C. Peter, verses 41-42

41 This first one **is finding** his own brother Simon, and is saying to him, we have found the Messiah, which is being interpreted the Christ. 42 And he led him (to) Jesus. And Jesus **looked at** him and said, thou thyself are Simon the son of Jonah; thou thyself will be called Cephas, which is being interpreted stone.

**Is finding** is the word of emphasis in this sentence. This verb is present tense meaning Andrew who is the first one of the two followers is continuously acquiring his brother Simon Peter. This adjective “first” could not only be first in rank, it could also be first in time as Andrew is the first one to evangelize for Jesus, and then John did the same with his brother James. MSS has this word as an adverb meaning Andrew is finding first as Andrew was the first to succeed to find his own. This is very far-fetched as Andrew would seek Simon before he did anything else.

**Is saying** is present tense meaning Andrew is continuously affirming to Simon.

**Have found** is perfect tense meaning Andrew and John the Apostle have discovered the Messiah. This tense shows the action in the past and is having abiding results as Jesus calls Andrew and John again later to be fishers of men, not only fishers of family members. Notice again John explains the meaning of Messiah with the Greek term Christ, see verse 38. Notice also the article with “Messiah” which is the definite article to identify a person, the anointed One. This royal prophetic priest was spoken of by Daniel in Da 9:25-26, but the followers did not fully understand these prophecies. What Jesus discussed with Andrew and John brought these two men to understand that Jesus was the Messiah. They first addressed Jesus as teacher, and now Messiah. How Jesus illuminated these two men in one night! Before any miracle, these two men believed that Jesus is the Christ, the Son of God, Joh 20:31. The Old Testament saints were saved through faith in the Anointed One: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,” Ge 3:15. Adam is the first to believe in this promise as he called the woman “Eve: mother of all living” before she ever conceived. Then many others followed by calling upon the name of the Lord: “then began men to call upon the name of the LORD,” Ge 4:26.

## John 1:42

**Led** is the word of emphasis in this sentence. This verb is past tense meaning Andrew guided Simon to Jesus. If we could direct all souls to Jesus instead of Church, programs, and theologies, we would have our eternal rewards. Notice how Andrew is such a great soul-winner as he found a little boy with a small lunch, Joh 6:8-10; then brought Philip of Bethsaida to Jesus, Joh 12:21-22. We need not only tell the Gospel, but also bring them to Jesus by asking them: “would they like to be saved?” Peter remembers of what Andrew did: “but sanctify the LORD God in your hearts, and be ready always for a defense to everyone who is asking you an account concerning the hope in you, with meekness and fear,” 1Pe 3:15.

**Looked at** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except AV, CEV, EMTV, Garnier and HCSB who translated with the use of time: “When Jesus saw him, he said.” Jesus turned his eyes on Simon.

**Said** is past tense meaning Jesus spoke to Simon.

**Will be called** is future tense in passive voice meaning others will salute Simon by the name of Cephas which is a surname meaning a stone. Again, Jesus renders an Aramaic name and gives an interpretation in the Greek. The Greek name is Peter as John described earlier in verse 40. The other Gospels describe the nickname Peter: “And while he was walking by the sea of Galilee he saw the two brothers, Simon who was being called Peter, and Andrew his brother, who were throwing a large net into the sea; for they were

fishers,” Mt 4:18; “And he added to Simon the name Peter,” Mr 3:16; “Simon whom also he named Peter and Andrew his brother, James and John, Philip and Bartholomew,” Lu 6:14.

### **John 1:43**

III. Ministry of that Word, John 1:29-12:11

D. Philip, verse 43-44

43 **On that day** Jesus desired to go forth the next day (into) Galilee, and He is finding Philip and is saying to him, keep following Me. 44 Now Philip **was** (from) Bethsaida, (of) the city of Andrew and Peter.

**On that** is the word of emphasis in this sentence. This is the third time that John used this term to point to that day. First John was dipping on that day, but the next day he witnessed Jesus, verse 29. Then John again had stood along with two disciples and the next day John the Dipper noticed Jesus passing by, verse 35. Now on that day where Jesus renamed Simon, Jesus wished to go forth the next day into Galilee. This means it late in the day and they lodged at our Lord’s home. The timeline would be at least from verse 19, the Priests and Levites visited John the Dipper. The next day, Jesus appeared for the first time since his dipping and temptations in the wilderness, verse 29. The third day, Jesus appeared again, verse 35. Andrew and John the Apostle remained with Jesus that evening. The next day after the Sabbath, Andrew finds his brother Simon. Now on this fourth day, Jesus renames Simon and advises Andrew and Peter that he must leave for Galilee on the next day. Three days later, we find Jesus in Cana, Joh 2:1, which would make it the seventh day from verse 19. There is not much exact chronological sequences throughout the Gospel of John, but these four days are vividly presented.

**Is finding and is saying** both are present tenses meaning Jesus is continuously discovering Philip and is continuously affirming to him. This man Philip is from Bethsaida, the same city of Andrew and Peter. This Galilean man is like John, Andrew and Peter who flocked to hear the preaching of John the Dipper. It seems that Philip had previous friendship with the sons of Jonah: Andrew and Peter; and the sons of Zebedee: John and James. Scriptures records little concerning Philip. Along with Andrew, Peter and John, Philip is now the fourth disciple who attached themselves to Jesus.

**Keep following** is present tense imperative meaning Jesus is exhorting Philip to keep accompanying Jesus.

### **John 1:44**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning John explains further that Philip was from the same town of Bethsaida as Andrew and Peter. Bethsaida has seen mighty works of power from Jesus but has not repented: “Woe to thee, Chorasin! Woe to thee Bethsaida! for if the mighty works of power which have been taken place in you took place in Tyre and Sidon, they repented long ago sitting in sackcloth and ashes,” Lu 10:13. These disciples were born in that city but their actual homes were at Capernaum. Jesus spoke the same for that city: “And thou, Capernaum, who lifted up to the heaven, thyself will be brought down to Hades: for if the works of power which have taken place in thee took place in Sodom, it possibility remained until today,” Mt 11:23. This Bethsaida is located in Galilee, not in Iturea: “therefore these ones came to Philip, who was from Bethsaida of Galilee, and they were asking him saying, Sir, we are desiring to see Jesus,” Joh 12:21.

### **John 1:45**

### III. Ministry of that Word, John 1:29-12:11

#### E. Nathanael, verses 45-51

45 Philip **is finding** Nathanael and is saying to him, we have found Whom Moses wrote (in) the law and the prophets, *also wrote*, Jesus the son of Joseph Who *is* (from) Nazareth. 46 And Nathanael **said** to him, what is being able to be a good thing (out of) Nazareth? Philip **is saying** to him, keep coming and see. 47 Jesus **saw** Nathanael *who* was coming (to) Him, and is saying (concerning) him, see! truly an Israelite, (in) whom there is no guile. 48 Nathanael **is saying** to Him, whence are Thou knowing me? Jesus **answered and said** to him, (before) Philip called thee, *who* was (under) the fig tree, I saw thee. 49 Nathanael **answered** and is saying to Him, Rabbi, Thou Thyself are the Son of God, Thou Thyself are the King of Israel. 50 Jesus **answered and said** to him, "I said to thee, I saw thee (under) the fig-tree, are thou believing? Thou will see **greater things** than these." 51 And He **is saying** to him, verily verily I am saying to you, (from) now ye will see the heaven *which* is opening, and the messengers of God *which* are ascending and are descending (on) the Son of man.

**Is finding** is the word of emphasis in this sentence. This verb is present tense meaning Philip is continuously discovering Nathanael. Philip is so excited that he had to tell someone about our Lord. He was acquainted with Nathanael from Cana: "there were together Simon Peter, and Thomas who is being called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and others of his two disciples," Joh 21:2. Notice, Jesus appeared to the apostles after the resurrection and Nathanael is named. The other Gospels never mention the name Nathanael, and John never mentions the name Bartholomew, so could it be that this is the same person? We must be careful with conjecture, but Bartholomew does appear together with Philip, Mt 10:3 Mr 3:18 Lu 6:14. In addition, just because Nathanael was from Cana, it does not mean Philip waited until he arrived in Cana to find him. Nathanael could have been also interested in hearing the teachings of John the Dipper.

**Is saying** is present tense meaning Philip is continuously affirming to Nathanael.

**Have found** is perfect tense meaning Philip, Andrew, Peter and John have discovered the One whom Moses wrote in the law and the prophets penned. This One is Jesus the Nazaraean, the son of Joseph: "and he came and dwelt in a city which was being called Nazareth; so that that which has been spoken through the prophets may be fulfilled, he will be called a Nazarene," Mt 2:23; "And the crowds were saying, this is Jesus the Prophet, who is from Nazareth of Galilee," Mt 21:11; "And all were bearing witness to him, and were wondering at the saying of grace which are proceeding out of his mouth; and they were saying, is this One not the son of Joseph? Yes!" Lu 4:22. Philip did not mention Messiah, but Nathanael knew of whom he was speaking.

#### John 1:46

**Said** is past tense meaning Nathanael spoke to Philip.

**To be** is present tense infinitive with the use of completing the present tense verb "is being able." According to Nathanael, there is no continuously good being capable to be existing out of Nazareth. They had a bad name among their neighbours for irreligion or some laxity of morals. These inhabitants were looked upon with contempt because they spoke a ruder dialect, were less cultivated, and were more exposed by their position to contact with the heathen.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Philip is continuously affirming to Nathanael.

**Keep coming** is present tense imperative meaning Nathanael was on his way to hear from the Lord, and Philip is exhorting him to keep going.

**See** is past tense imperative meaning take notice! Most places it is translated: behold.

#### **John 1:47**

**Saw** is the word of emphasis in this sentence. This verb is past tense meaning Jesus observed Nathanael who was approaching.

**Is saying** is present tense meaning Jesus is continuously affirming concerning Nathanael.

**See** is past tense imperative meaning take noticed! Just as Philip exhorted Nathanael to behold, Jesus now has done that.

**Is no**, is present tense with negation meaning this Israelite is continuously existing no deceit: “Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile,” Ps 32:2. Abraham Lincoln had a reputation for his truthfulness that many have called him “honest Abe!” Our Lord Jesus had such of a reputation: “Who did no sin, neither guile was found in his mouth,” 1Pe 2:22. The reason for this is that our Lord had no respect for persons: “And they questioned him, saying, Teacher, we know that thou are saying and are teaching rightly, and thou are accepting not outward appearance, but thou are teaching the way of God with truth,” Lu 20:21; “for there is not respect of persons with God,” Ro 2:21. This man has lived up to the covenant name: “but that one is a Jew on the inside, and circumcision of heart in spirit, nor in letter; whose praise is not of men, but of God,” Ro 2:29.

#### **John 1:48**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Nathanael is continuously affirming to Jesus.

**Are knowing** is present tense meaning Jesus is continuously personally knowing Nathanael. Jesus is perceiving things that only a close friend would understand about his character.

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus replied to his question.

**Said** is past tense meaning Jesus spoke to Nathanael.

**Called** is past tense infinitive translated with the use of time because of the preposition and article “(before): *pro tou*.” The personal name “Philip” is translated with the use of accusative of general reference being the subject of this infinitive verb. Philip who was under the fig tree summoned Nathanael. There are plenty of fig trees near the Jordan River. Remember Zacchaeus climbed up a sycamore tree near Jericho, which is near the Jordan River.

**Saw** is past tense meaning Jesus perceive with his eyes Nathanael. This observation is more than sight, it is an inspection of the heart. Only the omniscience God can do this: “and there is not an unapparent created things before him; but all things are naked and laid bare to the eyes of him, with whom is our account,” Heb 4:13. There are no secrets with God. Jesus understood his character. Notice how our Lord Jesus had two doubters among his apostles. Nathanael at the beginning, and Thomas at the end.

### John 1:49

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Nathanael replied to our Lord's statement that Jesus discerned him by knowing his heart.

**Is saying** is present tense meaning Nathanael is continuously affirming to Jesus. Notice that Nathanael addressed our Lord as Rabbi, which means teacher. This is same address from Andrew and John in verse 38.

**Are**, is present tense meaning Jesus himself emphatically is the Son of God, the King of Israel. These two terms with articles mean Jesus is that Christ, that King of Israel. John the Dipper witnessed that Jesus is the Son of God, verse 34. The Jews understood this term: "The Jews answered him, we ourselves are having a law, and he is being bound to die according to our law, because he made himself Son of God," Joh 19:7. The Psalmist declares: "I will declare the decree: the LORD hath said unto me, thou art my Son; this day have I begotten thee," Ps 2:7. John again testified: "And we ourselves have seen and are bearing witness that the Father has sent the Son Saviour of the world. Whosoever should confess that Jesus is the Son of God, God is abiding in him, and he himself in God," 1Jo 4:14-15. The Jews expected the Millennium at that time to arrive: "saying, blessed is the coming King in the name of the LORD. Peace in heaven and glory in the highest," Lu 19:38. When Pilate questioned Jesus concerning the present kingdom: "Jesus answered, my kingdom is not of this world; if my kingdom were of this world, my attendants were possibility fighting in order that I may not be delivered up to the Jews; but now my kingdom is not from thence," Joh 18:36. Jesus is King, Prophet and Priest: "This One will be great, and he will be called Son of the Highest; and the LORD God will give to him the throne of David his father," Lu 1:32. This is the fifth disciples now following our Lord.

### John 1:50

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus replied to his statement of faith.

**Said** is past tense meaning Jesus spoke to Nathanael. The conjunction "that: *oti*" after the verb of speaking is translated as quotation marks.

**Are believing** is present tense meaning Nathanael is continuously trusting in Jesus.

**Greater things** is the word of emphasis in this sentence. This comparative adjective is the direct object of the future tense verb "will see." Nathanael will behold for himself greater blessings than these words as fuller proofs of our Lord's Messiahship. Over the next three years, Nathanael will observe much greater things than these words as John will record many miracles.

### John 1:51

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Nathanael.

**Am saying** is present tense meaning Jesus is faithfully continuously faithfully affirming to Andrew, John, Peter, Philip and Nathanael. This Hebrew word "amen" where in English we translate "verily." Jesus used this to show his authoritative manner of speaking. Notice how the plural address was changed from the singular. So Jesus is not only speaking to Nathanael, he broadened his audience.

**Will see** meaning these apostles will behold God working from heaven and the angels ministering on behalf of the Son of man: “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” Heb 1:14. Jesus himself is the link between heaven and earth Joh 3:13. He is the means by which the realities of heaven are brought down to earth... the Son of man, the revealer of God, the means of establishing communication between earth and heaven. The miracles demonstrated in this Gospel are examples of God’s power. Notice Jesus used the title “the Son of man.” This title means the King of Israel as the Son of God. Jesus used this title so he could avoid the semblance of claiming now the literal throne, and some radical mob would have proclaimed Jesus as “King.” Every time the crowds tried to make this claim, Jesus would retire: “Therefore after Jesus has known that they are being about to be coming and to be seizing him, in order that they may make him King, withdrew into the mountain himself alone,” Joh 6:15.

## John 2:1

### III. Ministry of that Word, John 1:29-12:11

#### C. First miracle at the marriage in Cana, John 2:1-11

1 And on the third day a marriage became (in) Cana of Galilee; and the mother of Jesus was there. 2 And Jesus also was invited and His disciples (to) the marriage. 3 And while wine is being deficient, the mother of Jesus is saying (to) Him, they are not having wine. 4 Jesus is saying to her, what *is it* to Me and to thee, woman? Mine hour is **not** come **yet**. 5 His mother is saying to the servants, whatever He should be saying to you, do. 6 And there were there six water vessels of stone *which* are standing (according to) the purification of Jews, *which* are having space each two or three metretae. 7 Jesus is saying to them, fill the water vessels with water. And they filled them (unto) *the* brim. 8 And He is saying to them, draw out now and keep carrying to the master of the feast. And they carried it. 9 But **as** the master of the feast tasted the water *which* had become wine, and he knew not whence it is, but the servants who had drawn the water knew, the master of the feast is calling the bridegroom 10 and he is saying to him, every man is setting first the good wine, and whenever they should drink freely then the inferior; thou thyself have kept the good wine (until) now. 11 Jesus did this beginning of the signs (in) Cana of Galilee, and He manifested His glory; and His disciples believed (on) Him.

**On the third day** are the words of emphasis in this sentence. This is three days after Jesus met with Nathanael, Joh 1:47. On the previous Wednesday, the Priests and Levites visit John the Dipper. On Thursday, Jesus makes his first appearance since his return from the wilderness. On Friday, Jesus makes his second appearance and Andrew and John stay with him overnight for Sabbath. After the Sabbath, on Saturday, Andrew finds his brother Simon. Jesus finds Philip and Philip finds Nathanael. The next day, on Sunday these five men leave for Cana. They would arrive in Cana on Tuesday.

**Became** is past tense meaning a marriage feast happened in Cana of Galilee and Mary was there. Notice John never names the mother of Jesus because of his own intimate connection to her, Joh 19:26-27. He also never himself or his own brother, James. Mary was one of the guests at this wedding. Nathaniel was a native of Cana, Joh 21:2. This was not like our typical wedding, but Jews had a wedding feast, which happened in the home of the groom or in a family member of the groom. That Tuesday evening was the consummation of this wedding and then on Wednesday, the marriage feast would take place. There was general rejoicing and a sort of holiday in the village. There was a meal toward the end of the day at which the men and women were served separately. This was a time for the giving of presents, etc. The bride, all dressed in white, was surrounded by her bridesmaids, usually ten of them. She sat under a canopy while traditional songs and blessings were sung and recited. During this time, in the evening, the groom arrived.



And while the exact ritual words are not certain, there seems to have been a dialogue between bride and groom recorded in the Song of Songs. The celebrations often went on for several more days. The couple did not going on a “honeymoon,” but remained for the rest of the celebration, sharing in the merriment, the songs, and the dancing under the star-strewn sky. Bernard thinks that it was probably on Wednesday afternoon the fourth day of the week (usual day for marriage of virgins).

### **John 2:2**

**Was invited** is the word of emphasis in this sentence. This verb is past tense in passive voice meaning the wedding party called Jesus and his four disciples to the wedding feast. Jesus is the author of matrimony, so it was fitting that our Lord should attend such a feast. Jesus already received this invitation prior to meeting with these disciples as he said prior that he must go forth the next day into Galilee, Joh 1:43 and this verb is the third person singular. These disciples are accepted to this wedding feast because of their acquaintance with Jesus. The “also: *kai*” refers to that Mary was already present.

### **John 2:3**

**Is being deficient** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The noun “of wine” is also translated with the use of genitive absolute being the subject of this genitive participle verb. The wine is lacking!

**Is saying** is present tense meaning Mary is continuously affirming to Jesus.

**Are not having** is present tense with negation meaning the wedding guests are not continuously possessing wine. The shortage of wine came to the point of running out! They exhausted the supply of wine. Mary was in the position of authority for this wedding feast as she was probably the near relative of this marriage. Since this is our Lord’s first miracle, Mary was not asking for the manifestation of his Messianic power, but that Jesus and his friends would not leave because there is a lack of wine. Most likely, Mary was looking for natural aid that Jesus and his friends could go and buy some more wine. Mary thought of Jesus as her son of a problem-solver and his Kingship should be followed, verse 5.

### **John 2:4**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Mary. Calling his mother “woman” during those times, this was a respectful and proper mode of address: “Therefore after Jesus saw his mother, and the disciple who is standing by whom he loved, is saying to his mother, woman, behold thy son,” Joh 19:26. Why are Romanists praying to Mary when Jesus is not listening to her now? At twelve years of age, Jesus told his parents that he was doing the affairs of his Father: “And he said to them, why is it that ye were seeking me? Knew ye not that it is necessary for me to be being in the affairs of my Father? Yes!” Lu 2:49. Many will try to put Mary in a place where she does not belong: “And it came to pass while he was speaking these things, a certain woman who has lifted up her voice out of the crowd said to him, blessed the womb which bore thee, and the breasts which thou sucked. But he himself said, yea rather blessed the ones who are hearing the word of God and are keeping it,” Lu 11:27-28.

**Not yet** is the word of emphasis in this sentence. This adverb modifies the present tense verb “is come.” Even though this verb is found in the present tense, it denotes the state and force of the perfect tense. God established in the past when the ministry of Christ would begin and it will have abiding results. Now we know the Son of God is come: “And we know that the Son of God is come, and has given us an understanding in order that we might be knowing the true One; and we are in that true One, in his Son

Jesus Christ. He himself is the true God, and the eternal life,” 1Jo 5:20. His hour has not yet come: “Therefore Jesus is saying to them, my time is not yet coming; but your time is always ready,” Joh 7:6. Mary was asking Jesus to manifest himself to the world? Joh 7:4. At that time, our Lord’s brothers as relatives were not believing, Joh 7:5; but this cannot be the case of Mary.

### **John 2:5**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Mary is continuously affirming to the waiters.

**Should be saying** is present tense subjunctive meaning the condition of their service is based upon whatever Jesus should be affirming to them.

**Do** is past tense imperative meaning Mary exhorted these waiters to execute the words of Jesus. So Mary is saying: if Jesus says it: do it!

### **John 2:6**

**Were** is the word of emphasis in this sentence. This verb is imperfect tense meaning there were in that place six standing water vessels according to the cleansing of Jews. This was for the washings of hands, cups, pots, and brazen vessels: “for the Pharisees and all the Jews, unless they should wash for themselves the hands with the fist, they are not eating because they are holding the tradition of the elders; and from the market, unless they should dip themselves they are not eating; and there are many other things which they received to be holding, washings of cups and vessels and brazen utensils and couches,” Mr 7:3-4. They were put aside for clean up after the feast. This was not for drinking water, otherwise there would not be a need for wine: “Stop drinking water any longer, but keep using a little wine on account of thy stomach and thy frequent infirmities,” 1Ti 5:23. Timothy would drink polluted water along with his wine. Notice Paul did not tell Timothy to drink wine in excess: “A deacon in like manner be grave, not double-tongued, not given to much wine, not greedy of base gain,” 1Ti 3:8. The number six is the number of man, which marks the imperfection in man’s work. This cleansing did not purify their souls. Each vessel could hold up to 20 gallons of water.

### **John 2:7**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these waiters.

**Fill** is past tense imperative meaning Jesus exhorted these waiters to fill to capacity these empty water vessels with water. Just imagine the water entering these old filthy old stone pots. The contents of the water pots were about 500 litres or 120 gallons for all six vessels. Where would they get such large amount of water? It would take as many people as possible, which would include the four disciples. This would make the miracle more impressive.

**Filled** is the word of emphasis in this sentence. This verb is past tense meaning all these waiters and many other who helped filled these empty vessels unto the overflowing mark.

### **John 2:8**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these waiters.

**Draw out** is past tense imperative meaning Jesus exhorted these waiters to draw out the water.

**Keep carrying** is present tense imperative meaning Jesus is continuously exhorting to keep bringing forward to superintendent of the dining room. The table master was to place in order the tables and the couches, arrange the courses, taste the food and wine beforehand, and so forth.

**Carried** is the word of emphasis in this sentence. This verb is past tense meaning these waiters brought forward the water from these vessels. Notice twice these waiters obeyed Jesus, first they filled the water pots, then they carried the water to the master of the feast. These waiters and the disciples were so busy with their duties that they did not notice the change of color of the contents in the water pots.

### **John 2:9**

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb “tasted.” Even as the master of the feast took a sip of the water. Notice John did not say wine but did have a perfect tense participle used as substantive to explain that this water had in the past wrought into wine and is having abiding results. Apparently the water was still water when it came out of the pots, but was changed to wine before reaching the guests.

**Knew not** is pluperfect tense with negation meaning this master of the feast knew not intellectually the source of this drink. If he knew, he would not have tasted it because it is not fit drinking water out of those old water pots. The contrast, the waiters who had drew out the water knew where this water came from. Notice again that John used water. These waiters thought that they were giving out water. This gave the master of the feast an impartial judgment of this fine wine. Just as at creation where God did not make everything new but aged like Adam and the animals. Many scientists say that the earth is at a certain age, and stars are so far away. Could not God create everything at a certain age and distance? Yes! Now Jesus created wine at the perfect age! Aging wine creates flavors and textures. Therefore, Jesus did not only change water into wine, but he also aged the wine. The wine produced during the time of our Lord in Israel would be so bad that bottles shipped to Egypt were garnished with anything that would add flavor. Stopping just short of adding RediWhip, people tossed in everything from honey to berries, from pepper to salt. The bottles sent to Rome, though not lacking flavor, were so thick and so sweet that anyone who didn't have a sweet tooth, or a spoon, wasn't able to consume them. The wine was of such poor quality that when Arab tribes took over Israel in the Moslem Conquest of 636, putting a stop to local wine production for 1,200 years, disappointment didn't exactly ferment. Some commentators today believe that the wine during our Lord's time was non-alcoholic. If it was just grape juice, or a wine with virtually no alcohol content, there would be no need for precautions. However, the wine of the Biblical era was much weaker than the wine we know today. While one reason for this was the addition of water, another reason was naturally fermented wine (wine that does not have additives) was the only wine available during this time. Because sugar and yeast were not yet added to wine, its alcohol content remained lower than modern day spirits.

**Is calling** is present tense meaning the master of the feast is continuously summoning the bridegroom.

### **John 2:10**

**Is saying** is present tense meaning the master of the feast is continuously affirming to the bridegroom.

**Is setting** is present tense meaning every human being is continuously serving the good wine first.

**Should drink freely** is past tense subjunctive meaning the time came when the guests drank liberally or sufficiently, then in the end the inferior wine would come out. The expensive wine would be for the first hours of the feasts, but as the feasts continues, the cheap wine is circulated. Mary said that there is no wine left at all, even the cheap wine!

**Have kept** is perfect tense meaning the bridegroom himself has secured the good wine for this moment.

## John 2:11

**This** is the word of emphasis in this sentence. This pronoun modifies the noun “beginning.” This first miracle is the focus here. This first sign is the beginning of many more. John records eight miracles in his Gospel: “Therefore Jesus did many other signs in presence of his disciples, which are not written in this book. But these things have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing in his name,” Joh 20:30-31. Seven miracles prior to the resurrection and the resurrection is the eighth. Seven is the number for perfection and completeness.

**Manifested** is past tense meaning Jesus made known his glory: “And that Word became flesh, and tabernacled among us, and we discerned his glory, a glory as of an only begotten with the Father, full of grace and truth,” Joh 1:14.

**Believed** is past tense meaning these four disciples were more persuaded that Jesus is the Christ, the Son of God: “Jesus is saying to him, thou has seen me, thou has believed: the ones who saw not and believed are blessed,” Joh 20:29. We are those today as we have put our faith in things unseen: “Now faith is the assurance of things which are being hoped for, the conviction of things which are not being seen,” Heb 11:1.

## John 2:12

III. Ministry of that Word, John 1:29-12:11

D. Many wonders in Jerusalem, John 2:12-3:36

1. Threw out money changers, verses 12-25

12 (**After**) **this** He went down (to) Capernaum, He Himself and His mother and His disciples went, and they abode there not many days. 13 And the Passover of the Jews was near, and Jesus went up (to) Jerusalem. 14 And He found the ones who were selling oxen and sheep and doves (in) the temple, and the money changers who were sitting; 15 and after He has made a scourge (out of) cords He drove out all (out of) the temple, both the sheep and the oxen; and He poured out the coin of the money changers and He overthrew the tables. 16 And He said to the ones who were selling the doves, take these things hence; stop making the house of My Father a house of merchandise. 17 And His disciples remembered that it is written, the zeal of thine house ate me up. 18 Therefore the Jews answered and said to Him, what sign are thou showing to us that Thou are doing these things? 19 Jesus answered and said to them, destroy this temple, and (in) three days I will raise it up. 20 Therefore the Jews said, this temple was built forty and six years, and will Thou Thyself raise it up (in) three days? 21 But **this One** Himself was speaking (concerning) the temple of His body. 22 Therefore **when** He was raised up (from among) *the* dead His disciples remembered that He was saying this, and they believed the scripture and the word which Jesus said. 23 But **when** He was (in) Jerusalem (at) the Passover, (at) the feast, many believed (on) His name, *while* they were beholding His signs which He was doing. 24 But Jesus **Himself** was not trusting Himself

to them, (because) He is knowing all *men*, 25 and that He was having not need in order that any may testify (concerning) man, for He Himself was knowing what was (in) man.

**(After) this** are the words of emphasis in this sentence. This prepositional clause means after the wedding feast.

**Went down** is past tense meaning Jesus went down from Cana to Capernaum. Cana is in a higher up country while Capernaum lay on the lake. Jesus did many mighty works in Capernaum, but they did not repent: “And thou, Capernaum, who lifted up to the heaven, thyself will be brought down to Hades: for if the works of power which have taken place in thee took place in Sodom, it possibility remained until today,” Mt 11:23. Notice the other three groups with Jesus on his journey to Capernaum. First, his mother, secondly, his brethren who did not believe in him at that time, Joh 7:5, and these four disciples.

**Abode** is past tense meaning Jesus, and his brothers, Mary and our Lord’s disciples remained in Capernaum for only a few days. John does say what the purpose of their visit was to this city.

### **John 2:13**

**Near** is the word of the emphasis in this sentence. This adverb modifies the imperfect tense verb “was.” This was the spring of A.D. 28. This is the first official visit to Jerusalem recorded since our Lord was twelve years old. There is no doubt that Jesus had been there before in the course of his life. He most likely went up to Jerusalem year after year: “And his parents were going yearly to Jerusalem at the feast of the Passover,” Lu 2:41. The short stay in Capernaum because the Passover was approaching. John mentions that this was Passover of the Jews because he is writing after the destruction of the temple. The second visit to Jerusalem on the Passover was one year later (A.D. 29): “After these things there was a feast of the Jews, and Jesus went up into Jerusalem,” Joh 5:1. The following year in A.D. 30, Jesus did not go to Jerusalem but fed 5,000 in Galilee: “And the Passover was near, the feast of the Jews,” Joh 6:4. Our Lord’s last Passover, in A.D. 31, Jesus knew that his hour had come: “Now before the feast of the Passover, because Jesus knew that his hour has come in order that he may depart out of this world to the Father, he loved his own which were in the world and he loved them to the end,” Joh 13:1.

**Went up** is past tense meaning Jesus ascended to Jerusalem because this city is a higher elevation than Capernaum. It only mentions that our Lord visited Jerusalem on the Passover, but most likely the four disciples accompanied Jesus: “Therefore when he was raised up from among the dead his disciples remembered that he was saying this, and they believed the scripture and the word which Jesus said,” Joh 2:22.

### **John 2:14**

**Found** is the word of emphasis in this sentence. This verb is past tense meaning Jesus discovered merchants and the money brokers in the temple court. This is not the holy of holies, which is “*naos*.” This word here is “*hieron*” which is derived from “holy: *hieros*.” **See image 107.** The sellers of oxen and sheep and doves began their business in the city until the religious leaders permitted them to move into the outer courts of the temple so it would make it easier for the purchase of these items in reference to temple sacrifice. The money changers were necessary because the religious leaders permitted not any coin from foreign regions for the support of the temple. No coin bearing the image of Caesar, or any foreign prince would be allowed in the sacred treasury.

### **John 2:15**

**Has made** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” AV and HCSB agree with this use while most other translations have the use of attendant circumstance: “and he made a scourge of cords, and cast all out of the temple.” This whip was not a weapon, but understood as use of authority like those with horses.

**Drove out** is past tense meaning Jesus casted out all the sheep and oxen. This scourge was not used on people, but on the animals: both the sheep and the oxen.

**Poured out and overthrew** both are past tenses meaning Jesus spilled the money changers’ coin and turned upside down their tables.

### **John 2:16**

**To the ones** is the word of emphasis in this sentence. This article refers to the sellers of doves.

**Said** is past tense meaning Jesus spoke to the merchants of doves. The other merchants were running after their animals.

**Take** is past tense imperative meaning Jesus exhorted the sellers of doves to carry away these things from this place. Notice Jesus could not name these birds as he was so disgusted with these merchants.

**Stop making** is present tense imperative with negation meaning Jesus is continuously exhorting to stop rendering this place as a place of carrying out trade: “Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD,” Jer 7:11. Jesus expressed this when he cleansed the temple at the end of his ministry: “And he is saying to them, it has been written, my house will be called a House of prayer; but ye yourselves made it a den of robbers,” Mt 21:13. Notice Jesus called this temple as the house of his Father: “Jesus answered, I myself am having not a demon, but I am honoring my Father, and ye yourselves are dishonoring me,” Joh 8:49. The last time Jesus used “My Father,” is when he was twelve years old: “And he said to them, why is it that ye were seeking me? Knew ye not that it is necessary for me to be being in the affairs of my Father? Yes!” Lu 2:49. This public expression openly announces his Messiahship. The temple is called “the house of God.” So for Jesus to call it His father’s house is a claim to deity: “For to them said he ever of the messengers? Thou thyself are my Son, today I have myself begotten thee! And again, I will myself be to him for Father, and he will himself be to me for Son!” Heb 1:5.

### **John 2:17**

**Remembered** is the word of emphasis in this sentence. This verb is past tense meaning these four disciples recalled the writing of the Psalmist: “For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me,” Ps 69:9.

### **John 2:18**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning the Jews in the temple courts responded to the exhortation Jesus gave to the merchants of doves, verse 16. Some modern translations have used dynamic equivalence by translating this verb as quotation marks.

**Said** is the past tense meaning the Jews spoke to Jesus.

**Are showing** is present tense meaning these Jews questioned Jesus to be continuously giving evidence by a miracle because Jesus is continuously producing these cleansings. Later the religious leaders requested a miracle, but Jesus only gave them the story of Jonah, Mt 12:38-42. After that some of the 5,000 who were fed searched for Jesus. The crowds found Jesus in Capernaum and our Lord scolded them for being satisfied with food instead of understanding the miracle of multiplying the loaves. So they replied: “Therefore they said to him, therefore what sign are thou thyself doing, in order that we may see and may believe thee? What are thou working?” Joh 6:30. Jesus explained that he is the bread of life, Joh 6:35. However, they believed not: “But I said to you ye have seen also me and ye are believing not,” Joh 6:36. So even if they are seeing miracles, they are still not believing in Jesus.

## **John 2:19**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus responded to these Jews.

**Said** is past tense meaning Jesus spoke to these Jews.

**Destroy** is past tense imperative meaning Jesus exhorted to destroy this holy of holies. This is not the outer temple, which is “*heiron*.” This noun is “*naos*.” Jesus is speaking of his body as his disciples learned later, verse 21. Just as Jesus explained later in comparison of the story of Jonah, we need to explain this miracle again concerning the death and resurrection of Christ. This is eighth miracle in this Gospel. Jesus is now prophesying his death and resurrection. The Jews recalled both sides of this saying. First, some Jews took this literally that Jesus will destroy Herod’s Temple: “But at last two false witnesses came forward and said, this One was saying, I am being able to destroy the temple of God, and in three days to build it,” Mt 26:61. Some religious leaders understood this saying: “saying, Sir, we were called to mind that that deceiver said while he was yet living, after three days I am arising,” Mt 27:63.

**Will raise** is future tense meaning Jesus will recall his dead body to life. It can mean to erect a building, but Jesus spoke in metaphors to silent the wise: “At that time Jesus answered and said, I am praising thee, oh Father, LORD of the heavens and the earth, that thou did hide these things from the wise and prudent, and did reveal them to unlearned,” Mt 11:25. The Jews are seeking a sign: “since both Jews are asking for a sign, and Greeks are seeking wisdom,” 1Co 1:22. Notice it is not that God the Father will raise up Jesus, but Jesus himself awoke his dead body to life. But other passages show that God the Father raised up Jesus, Ac 2:24 3:15 4:10 10:40 13:30 Ro 4:24 8:11 10:9 1Co 6:14 15:15 2Co 4:14 Ga 1:1 Eph 1:20 1Th 1:10 Heb 13:20 1Pe 1:21. Since God the Father is the agent of Christ’s resurrection, it shows that God the Father and God the Son are distinct, and this verse shows that Jesus is also agent in his own resurrection. This demonstrates the deity of Christ and the distinction of both God the Father and the Son of God. God the Father gave authority to Jesus to lay down his life and take it again: “No one is taking it from me, but I myself am laying it down of myself. I am having authority to lay it down, and I am having authority to take it again; I received this commandment from my Father,” Joh 10:18; “Son of God who has been marked out in power, according to the Spirit of Holiness, by the resurrection of the dead, Jesus Christ our LORD,” Ro 1:4.

## **John 2:20**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these Jews spoke to Jesus.

**Was built** is past tense in passive voice meaning it took 46 years to erect this sanctuary.

**Will raise** is future tense meaning Jesus himself emphatically will erect this sanctuary in three days. Even though these Jews took Jesus literally on this metaphor, John did not record our Lord's reply. The construction by Herod the Great started 19 B.C. and was not finished until A.D. 64 under Herod Agrippa II and the procurator Albinus. Coffman says: "Herod the Great began building the temple in 20-19 B.C. Adding 46 years to that date brings the time of this first cleansing to 27-28 A.D. and adds strong evidence for the early date of this cleansing." This refers to the holy of holies was now completed while the outer courts were completed at the latter date.

### **John 2:21**

**This One** is the word of emphasis in this sentence. This pronoun is the subject of the imperfect tense verb "was speaking." Jesus himself was continuously affirming about the sanctuary of his body: "He is a Minister of the Holies, and of the true tabernacle which the LORD pitched, and not man," Heb 8:2.

### **John 2:22**

**When** is the word of emphasis in this sentence. This particle shows the time as soon as God raised up Jesus from among the dead. Notice the difference of when Jesus is speaking and when John is confirming the fact of the resurrection. When Jesus proclaims his resurrection, he gives his authority to take up his life again, and when John proclaims the resurrection, John attributes God the Father as agent for raising Jesus from the dead.

**Remembered and believed** both are past tenses meaning his disciples recalled to mind that Jesus was continuously affirming this metaphor and they believed the Word of God and our Lord's saying. Jesus over and over again was teaching his disciples concerning his death and resurrection, Lu 9:22 Mt 16:21 17:22-23 20:17-19 26:2. Before Pentecost: "for they knew not yet the scripture, that it is necessary for him to rise from among the dead," Joh 20:8. After Pentecost, the Holy Spirit recalled many teachings that Jesus spoke: "but the Paraclete, the Holy Spirit, whom the Father will send in my name, that One will teach you all things, and will bring you to remembrance all things which I said to you," Joh 14:26.

### **John 2:23**

**When** is the word of emphasis in this sentence. This adverb modifies the imperfect tense verb "was." During this time in Jerusalem, Jesus was at the Passover at the feast of unleavened bread. This feast lasted seven days: "In the fourteenth day of the first month at even is the LORD'S passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread," Le 23:5,6.

**Believed** is past tense meaning a large number of people trusted in Jesus in obtaining saving faith. During our Lord's ministry, we may at times put too much emphasis on the resistance of the religious rulers while forgetting those who Jesus has affected: "but as many as received him he gave to them authority to become children of God, to the ones who were believing on his name," Joh 1:12. Many converts occurred during the early Church Age, but many also believed during the ministry of our Lord. Notice the contrast of those ridiculing Jesus on his statement concerning raising his tabernacle in three days, and those who trusted his Messiahship. There were many from Galilee who believed: "Therefore when he came into Galilee the Galileans received him, because they have seen all things which he did in Jerusalem during the feast, for they themselves also went to the feast," Joh 4:45.

**Were beholding** is present tense participle translated with the use of time: "*while*." Most translations agree with this use while CEV, Murdoch and Williams have the use of cause: "because they saw the



wonder-works which he was performing, trusted in him as the Christ.” Many were continuously perceiving with their eyes his miracles. These are not the focus on the major miracles, which John is enumerating. The second miracle marked in this Gospel is found by the healing of the ruler’s son: “Jesus did again this second sign, after he has come out of Judea into Galilee,” Joh 4:54. Remember there are many more miracles that John did not explore in this Gospel: “Therefore Jesus did many other signs in presence of his disciples, which are not written in this book,” Joh 20:30.

#### **John 2:24**

**Himself** is the word of emphasis in this sentence. This pronoun of apposition to Jesus. The focus is on our Lord Jesus even though many are believing his Messiahship, as they saw the mountain peak of the Millennium approaching, as they will force Jesus to take his throne: “Therefore after Jesus has known that they are being about to be coming and to be seizing him, in order that they may make him King, withdrew into the mountain himself alone,” Joh 6:15. These new believers as well as our Lord’s disciples saw not the upcoming valley of our Lord’s spiritual kingdom, the church.

**Was not trusting** is imperfect tense with negation meaning Jesus himself emphatically was not continuously placing confidence in these believers.

**Is knowing** is present tense infinitive translated with the use of cause as the preposition and article “(because): *dia to*.” The personal pronoun “him” is translated with the use of accusative of general reference being the subject of the infinitive verb. Jesus is continuously knowing by experience the hearts of mankind: “The heart is deceitful above all things, and desperately wicked: who can know it?” Jer 17:9. Jesus can know their intentions because our spirit is willing but the flesh is weak: “Keep watching and keep praying, in order that ye may not enter into temptation: the spirit indeed is ready, but the flesh is weak,” Mt 26:41. Jesus has perceived their thoughts, Mt 9:4.

#### **John 2:25**

**Was not having** is imperfect tense with negation meaning Jesus was continuously not possessing the necessity to put his trust in man because they want our Lord on their own terms.

**May testify** is past tense subjunctive meaning the purpose is that any human being may give a record concerning man.

**Was knowing** is imperfect tense meaning Jesus himself emphatically was knowing by experience the heart which was in man. The perfect knowledge of Jesus Christ gives him the fullest acquaintance with human character. Jesus could not trust himself to these professors of faith. Some commentators say that these believers were not genuine, but even Peter cut off the ear of one of the guards and denied our Lord three times. Do we question Peter’s salvation? No! These believers only understood the reigning Messiah and were blinded by the suffering servant. The disciples did not fully understand their position in the Church until after Pentecost. Some will even say that Simon Magus was unsaved, Ac 8:13. Simon did repent of his wickedness, Ac 8:24. Jesus told us to judge not: “Stop judging according to sight, but judge righteous judgment,” Joh 7:24.

#### **John 3:1**

III. Ministry of that Word, John 1:29-12:11

D. Many wonders in Jerusalem, John 2:12-3:36

## 2. Visit from Nicodemus, John 3:1-21

1 **But there was** a man (of) the Pharisees, his name *was* Nicodemus, a ruler of the Jews; 2 this one came (to) Him by night, and said to Him, Rabbi, we know that Thou Teacher have come (from) God; for no one is being able to be doing these signs which Thou Thyself are doing unless God should be (with) him. 3 Jesus answered and said to him, verily verily I am saying to thee, unless anyone should be born anew, he is not being able to see the kingdom of God. 4 Nicodemus is saying (to) Him, how is a man *who* is old being able to be born? **Is he being able** to enter and be born a second time (into) the womb of his mother? No! 5 Jesus answered, verily verily I am saying to thee, unless anyone should be born (of) water and Spirit he is not being able to enter (into) the kingdom of God. 6 **That** which has been born (out of) the flesh is flesh; and that which has been born (out of) the Spirit is spirit. 7 Wonder **not** that I said to thee, it is necessary for you to be born anew. 8 **The wind** is blowing where it is willing, and thou are hearing its sound, but thou knows not whence it is coming and where it is going thus is everyone who has been born (out of) the Spirit. 9 Nicodemus answered and said to Him, how are these things being able to become? 10 Jesus answered and said to him, thou thyself are the teacher of Israel, and are thou knowing not these things? Yes! 11 **Verily** verily I am saying to thee, "we know which we are speaking, and we have seen which we are being witness of; and ye are not receiving our witness." 12 If I said **the earthly things** to you, and ye are believing not, how if I should say to you heavenly things will ye believe? 13 And **no one** has gone up (into) the heaven except the One Who has come down (out of) the heaven, the Son of man Who is (in) the heaven; 14 and even as Moses lifted up the serpent (in) the wilderness, thus it is necessary for the Son of man to be lifted up; 15 in order that everyone who is believing (on) Him may not perish, but might be having eternal life. 16 For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life. 17 For God sent **not** His Son (into) the world in order that he might be judging the world, but in order that the world may be saved (through) Him. 18 **The one** who is believing (on) Him is not being judged; but the one who is believing not already has been judged, because he has not believed (on) the name of the only begotten Son of God. 19 And **this** is that judgment, that the Light has come (into) the world, and men loved the darkness rather than that Light; for their works were evil. 20 For **everyone** who is doing wickedness is hating that Light, and is not coming (to) that Light, in order that his works may not be exposed; 21 but the one who is doing the truth is coming (to) that Light, in order that his works may be manifested that they are wrought (in) God.

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning John now introduces a man named Nicodemus who was a ruler of the Jews. He was a member of the Sanhedrin as a Pharisee. Nicodemus is only mentioned by John. The focus is not on this man, but that such a man was existing. John want us to focus on this event.

### John 3:2

**Came** is past tense meaning Nicodemus appeared to Jesus while it was dark. Nicodemus came to our Lord's defense: "Nicodemus is saying to them, who came to him by night, one who is of them, is our law judging the man, unless it should hear from himself first, and should know what he is doing? No! They answered and said to him, are thou thyself also of Galilee? No! Search and look, a prophet has not arisen out of Galilee," Joh 7:50-52. Notice how John described Nicodemus who came by night and was part of the Sanhedrin. John describes this same man again at our Lord's burial: "And also Nicodemus came, who has come to Jesus by night at first, bearing a mixture of myrrh and aloes about hundred pounds. Therefore they took the body of Jesus, and bound it in linen cloths with the aromatics, as a custom is among the Jews to prepare for burial. Now there was a garden in the place where he was crucified, and a new tomb in the garden, in which no one ever was laid. Therefore they laid Jesus there on account of the preparation

of the Jews, because the tomb was near,” Joh 19:39-42. The reason for this person to come by night is that he may be put out the assembly: “Though indeed even from among the rulers many believed on him; but on account of the Pharisees they were confessing not, in order that they may not be put out of the assembly,” Joh 12:42.

**Know** is perfect tense meaning these hearers know intellectually that Jesus is a teacher. Nicodemus is referring to himself as plural because he is representing others who wished to know the real character of this person. The Jews were looking for a King, to sit on David’s throne, or a Prophet to declare God’s divine will of how to prepare for this King. The Messiah was never designated as a teacher. Some Jews rejected our Lord’s teaching: “And the Jews were wondering saying, how knows this One letters, if he has not learned?” Joh 7:15.

**Have come** is perfect tense meaning Jesus has come from God as a Prophet.

**Are doing** is present tense meaning Jesus himself emphatically is continuously executing miracles. Many believed Jesus because of these miracles. This man is questioning our Lord in secret out of curiosity.

### **John 3:3**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus responded to Nicodemus’ words of praise towards our Lord as a Prophet.

**Said** is past tense meaning Jesus spoke to Nicodemus.

**Am saying** is present tense meaning Jesus is continuously affirming with an oath to Nicodemus.

**Should be born anew** is past tense in passive voice subjunctive meaning the condition of God making men his sons through faith in Christ’s finished work on the cross.

**Is not being able** is present tense with negation meaning this one is not continuously being capable. It does not matter how strong and powerful in their own abilities and resources or state of mind, these favourable circumstances will not be enough: “for all sinned and they are coming short of the glory of God,” Ro 3:23.

**To see** is past tense infinitive with the use of completing the verb “able.” Notice the present tense of this completing verb is giving the ability to discover the kingdom of God now. This kingdom of God is not the physical kingdom of the Millennium, but the spiritual kingdom of the Church Age, which we live. Our eternal life has begun since the new birth: “And this is that will of the One who sent me, in order that everyone who is seeing the Son and is believing on him, might be having eternal life, and I myself will raise him up at the last day,” Joh 6:40; “The one who is eating my flesh, and is drinking my blood, is having eternal life, and I myself will raise him up in the last day,” Joh 6:54. Of course, we look for eternity with the Lord: “but we are being confident, and are being pleased rather to be from home out of the body and to be at home with the LORD,” 2Co 5:8.

### **John 3:4**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Nicodemus is continuously affirming to Jesus.

**To be born** is past tense in passive voice infinitive with the use of completing the present tense verb “is being able.” A woman cannot give birth to an old person figured Nicodemus.

**Is being able** is the word of emphasis in this sentence. This verb is present tense meaning this old person cannot go into the womb of a woman and come out a second time. The sarcastic negation “not: *me*” is expected answer: No! Why did Nicodemus who is a religious ruler not understand our Lord’s teaching? The Rabbinical views were that only a proselyte were like infant just born, but when one came from the seed of Abraham, this saying is hard: “Therefore many of his disciples who have heard said, this is a hard word; who is being able to be hearing it?” Joh 6:60. To Nicodemus, a Jew must be born again is absurd. A new era is coming which the disciples and Nicodemus could not understand: “But he said this concerning the Spirit Which the ones who are believing on him were being about to be believing; for the Holy Spirit was not yet, because Jesus was not yet glorified,” Joh 7:39. The kingdom of God is approaching where the children of God will have the law in their hearts: “But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people,” Jer 31:33. The Old Testament gave us laws and prophecies, which led up to the coming of the Messiah. Now the New Testament reveals our Lord and how we will function until the return of Jesus. We are living in a spiritual kingdom, which is the Church Age. Jesus left us another Comforter, the Paraclete who will teach us and remind us of what Jesus has said, Joh 14:26. This Paraclete, the Holy Spirit will not speak for himself, but will bear witness of Jesus, not like the Pentecostals, Joh 15:26. We are in a spiritual battle as the ruler of the world is still here, Joh 14:30 and is walking about like a roaring lion, seeking whom he may swallow up, 1Pe 5:8. Satan transforms himself as an angel of light, 2Co 11:14. Therefore, we must put on the whole armour of God, Eph 6:11. The Holy Spirit is also dealing with the lost: “and that One will come and will convict the world concerning sin and concerning righteousness and concerning judgment. Concerning sin indeed, because they are believing not on me; but concerning righteousness, because I am going away to my Father, and ye are no longer beholding me; and concerning judgment, because the ruler of this world has been judged,” Joh 16:8-11.

### **John 3:5**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus responded to this absurd remark by Nicodemus.

**Am saying** is present tense meaning Jesus is continuously affirming to Nicodemus with an oath.

**Should be born** is past tense in passive voice subjunctive meaning that God gave life out of the womb and out of the Holy Spirit. This is the only condition required by God. The new birth is originated by the Holy Spirit. To say that water is the sign of dipping or baptism would make this token as part of salvation. Some say that the water is the Word of God: “in order that he may sanctify it, and may have cleansed it by the washing of water by the word,” Eph 5:26. But Paul further explains it is of the Holy Spirit: “not out of works which were in righteousness which we ourselves practised, but he saved us according to his mercy, through the washing of regeneration and renewing of the Holy Spirit,” Tit 3:5. Kaiser says: “in this verse is not two items but one, for in Greek one article governs the two words, indicating that only one concept is being thought about.” He takes “water” and “Spirit” together as one reference since water is a symbol of the Holy Spirit in other passages. This is not true, there is no article with each noun. The water is the physical birth. In order to enter the kingdom of God one must have two births, each a different kind. After all, water, in its ordinary sense, has a great part to play in the natural birth of a baby. God gives birth out also of the Holy Spirit. Remember the eunuch: “And Philip opened his mouth, and began from this scripture, and preached to him Jesus,” Ac 8:34. Notice verse 37 in not found in BYZ: “And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe

that Jesus Christ is the Son of God,” Ac 8:37. This would make dipping part of salvation. This eunuch was saved as the Holy Spirit pricked his heart to call upon the name of the Lord: “that if thou should confess with thy mouth the LORD Jesus, and should believe in thy heart that God raised him from among the dead, thou will be saved,” Ro 10:9; “For everyone whoever should call on the name of the LORD, will be saved,” Ro 10:13. This eunuch needed the Holy Spirit to reveal Christ in these Scriptures: “So that faith is by report, but that report is by the word of God,” Ro 10:13. The foolishness of preaching is a tool like a farmer: “I myself planted, Apollos watered, but God was giving growth,” 1Co 3:6. God used Philip’s preaching, but it was the Holy Spirit, which converted this man. I am sure Philip was knowing that it was not his powerful articulate speech: “Not by might, nor by power, but by my spirit, saith the LORD of hosts,” Zec 4:6.

### John 3:6

**That** is the word of emphasis in this sentence. This article is singular neuter meaning the nature of the process instead of masculine as before to abstract from the individual.

**Has been born** is perfect tense in passive voice participle translated with the use of substantive modifying the article “that.” This verb is used twice. The first is the natural birth has given life to the nature of flesh, and the second is the spiritual birth has given life to the nature of spirit. Since God is spirit, Joh 4:24, God gives life to a new creation: “so that if anyone is in Christ, there is a new creation: the archaic things passed away, behold, all things have become new,” 2Co 5:17. Notice Paul did not say old things are passing away and all things are becoming new, but is past tense “passed away” and perfect tense “have become.” This means that the new birth gives several aspects of the regeneration. First, our status has changed from children of wrath, Eph 2:3, to children of God, Joh 1:12. Second, our destination has changed from eternal damnation to eternal life, Joh 5:24. Third, our relationship with God has changed from Jesus being a stranger to friend, Joh 15:15. Fourth, our relationship with the brethren has changed from hating to loving each other, 1Jo 3:14. Fifth, our understanding of Scripture has changed from ignorance, 2Co 4:4, to knowledge because of unction from the Holy Spirit, 1Jo 2:20. Six, our lifestyle from debauchery to a life that sins less, 1Jo 2:29. Seventh, our path has changed from darkness to light, 1Pe 2:9. This list is not exhaustive as only these came to mind. “It is the Spirit which is quickening, the flesh is profiting nothing; the words which I myself am speaking to you, are spirit and are life,” Joh 6:63. It is by his great mercy that we are born again, 1Pe 1:3.

### John 3:7

**Not** is the word of emphasis in this sentence. This negation is hortatory with past tense subjunctive “wonder.” This strong exhortation to Nicodemus to marvel not as to doubt that Jesus spoke to him personally. Reject not this doctrine merely because he personally could not understand it. Bernard says: “unintelligent wonder.”

**Is necessary** is present tense of this impersonal verb that it is right and proper for everyone to be born from above. Notice the change from singular to plural “you,” so it is not only referring to Nicodemus.

### John 3:8

**The wind** is the word of emphasis in this sentence. This noun is subject of the present tense verb “is continuously blowing.” The wind is always blowing as when we check out the weather, it tells us at what speed and in what direction. However, it is always blowing!

**Are hearing** is present tense meaning Nicodemus is continuously perceiving by his ear the noise that the wind makes. We say that the wind howls meaning it makes a long loud sound; sighs meaning it makes a long soft low sound; soughs meaning it makes a soft sound like a sigh; whispers meaning it makes a soft quiet sound; whistles meaning it makes an artistic sound; and many more picturesque words such as: piercing, sharply, sperrattic, swirling, high-pitched, far-off and refreshing.

**Knows not** is perfect tense with negation meaning Nicodemus knows intellectually not where this wind is continuously appearing and where it is continuously going. This verb “know: *oida*” This verb always translates from the perfect tense to present tense in non-linear fashion. Weathermen cannot predict these winds. Just because we do not understand the weather patterns, we still put our confidence in checking the weather daily. We may know if it will rain in the forecast and the sky gives us this knowledge: red sky at night, sailor delight; red sky in morning, sailor take warning. But as for the wind, forecasters are checking low pressure systems and they gauge how the winds will pass. The shift is dependent on so many variables such as the temperature of the land will almost makes their jobs as a flip of a coin. Let us look at the similarities of the wind and the Holy Spirit: first, both are invisible, secondly, secret and inscrutable character of their operations. Therefore, we cannot see the New Birth, and understand not how the Holy Spirit changed the mind and heart of this soul. We have many testimonies on how people are saved, and everyone has their own personal story to this magnificent grace. Notice that John used the same word for “wind,” and for “spirit.” One Greek word can have several meanings, and here using the context of nature, it would be “wind.” To use this mystery of nature does illustrate to Nicodemus that our senses cannot understand the mystery of the spiritual life. Nicodemus knows that the wind exists, but he doubted the existence of the power of the Holy Spirit: “As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all,” Ec 11:5.

### **John 3:9**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Nicodemus responded to the necessity of being born again.

**Said** is past tense meaning Nicodemus spoke to Jesus.

**To become** is past tense infinitive with the use of completing the present tense verb “are being able.” Nicodemus is refusing this teaching unless he can understand it. The spiritual kingdom is not something that you can see as the seed in the ground: “And he is saying, thus the kingdom of God is, whenever a man should throw the seed upon the earth, and should be sleeping and should be rising night and day, and the seed should be sprouting and should be lengthening how he himself knows not,” Mr 4:26-27. The answer to Nicodemus’ question is first he must accept our Lord’s teaching by faith: “But the natural man is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know them, because he is being spiritually discerned,” 1Co 2:14. Secondly, the Holy Spirit will teach all things unto him: “but the Paraclete, the Holy Spirit, whom the Father will send in my name, that One will teach you all things, and will bring you to remembrance all things which I said to you,” Joh 14:26.

### **John 3:10**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus responded to the unwillingness of Nicodemus to trust in Jesus.

**Said** is past tense meaning Jesus spoke to Nicodemus.

**Are not knowing** is present tense with negation meaning Nicodemus himself who is the instructor towards Israel is not continuously knowing by experience these matters on the new birth. The negation “not: *ou*” with the question is expected answer: Yes! “Create in me a clean heart, oh God; and renew a right spirit within me,” Ps 51:10. This religious teacher should be a saved person before taken on teaching others: “Leave them; they are blind leaders of the blind; and if the blind should be leading the blind, both will fall into a pit,” Mt 15:4.

### **John 3:11**

**Verily verily** are the words of emphasis in this sentence. These particles are words of oath meaning “in truth.”

**Am saying** is present tense meaning Jesus is continuously affirming with an oath to Nicodemus. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks. John was present at these discussions to have this quotation.

**Know and have seen** both are perfect tense meaning those individuals who are saved know intellectually the new birth, which the converts are continuously uttering and these sons of God have become acquainted with by experience to the Gospel which the disciples are continuously giving testimony. These saints are plenteous in the Old Testament and even those mentioned in the early years of Christ: Zacharias the father of John the Dipper, Simeon in Jerusalem, Anna a prophetess, the wise men, John the Dipper, Andrew, John, Peter, Philip, Nathanael, and many who believed in Jerusalem at the cleansing.

**Are not receiving** is present tense with negation meaning Nicodemus and the other religious leaders are continuously rejecting their testimony.

### **John 3:12**

**Those earthly things** is the word of emphasis in this sentence. The article with this noun is previous reference to the “witness,” which is found in verse 11. Jesus spoke concerning of those witnesses of men to Nicodemus. It is not referring to “wind,” in verse 8, as it would be “understand not,” instead of “believe not.”

**Should say** is past tense subjunctive meaning is the condition of his faith based upon speaking heavenly things? Jesus will now give a heavenly truth in the next verses.

### **John 3:13**

**No one** is the word of emphasis in this sentence. This pronoun shows that only one person has seen God: “No one has seen God at any time; the only begotten Son, the One who is in the bosom of the Father, the Same declared him,” Joh 1:18; “not that anyone has seen the Father, except the One who is from God, this One has seen the Father,” Joh 6:46. Nicodemus should know what David said about the Messiah: “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool,” Ps 110:1. Peter explained: “For David ascended not into the heavens, but he himself is saying, the LORD said to my LORD, keep sitting at my right hand,” Ac 2:34. Jesus said: “Therefore if David is calling him LORD, how is he his son?” Mt 22:45.

**Has gone up** is perfect tense meaning Jesus has been exalted in the past and is having abiding results: “and now thou thyself glorify me, Father, with thyself, with the glory which I was having before the world was with thee,” Joh 17:5.

**Has come down** is past tense participle translated with the use of substantive modifying the article “the One.” Jesus descended out of the heaven: “I myself am that Living bread, who came down out of the heaven: if anyone should eat of this Bread he will live for ever,” Joh 6:51. Jesus told Nathanael that the Son of God will be referred to as the Son of man: “And he is saying to him, verily verily I am saying to you, from now ye will see the heaven which is opening, and the messengers of God which are ascending and are descending on the Son of man,” Joh 1:51. The Jews understood that the Son of man is referring to Christ: “The crowd answered him, we ourselves heard out of the law that the Christ is abiding for ever, and how thou thyself are saying, it is necessary for the Son of man to be lifted up?” Joh 12:34.

### **John 3:14**

**Lifted up** is past tense meaning Moses raised the brazen serpent on a pole in the wilderness: “Therefore the people came to Moses, and said, we have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived,” Nu 21:7-9. Later they had to destroy this brazen serpent because they used it as an idol: “He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan,” 2Ki 18:4. Notice, those bitten by serpents are a figure of those who are dying because of sin. The serpent is in Scripture symbolism, the devil. God condemned sin in the sinless one, his own Son: “For although the law is being powerless, in that it was weak through the flesh, God who has sent his own Son in likeness of flesh of sin and for sin condemned that sin in the flesh,” Ro 8:3. We are looking at the cross, but at the One who ransomed us who are under the law: “in order that he may ransom the ones who are under the law, in order that we may receive the adoption,” Ga 4:5. This ransom was by the crucifixion: “Christ ransomed us from the curse of the law, by having become a curse for us; for it has been written, cursed is everyone who is hanging on a tree,” Ga 3:13. God turned away his wrath by looking at the offering of his Son: “That love is by this, that we ourselves loved not God, but that he himself loved us, and he sent his Son as a propitiation for our sins,” 1Jo 4:10.

**To be lifted up** is past tense in passive voice infinitive with the use of subject because of the impersonal verb “is necessary.” God must exalted Jesus both on the cross and up to heaven. God exalted Jesus in his obedience to death in humiliation: “Wherefore also God highly exalted him and granted to him a name which is above every name,” Php 2:9. By his resurrection and ascension, Jesus is exalted to his heavenly home as he sits at the right hand of the Father: “For David himself said by Holy Spirit, the LORD is saying to my LORD, keep sitting at my right hand until I should place thine enemies as a footstool for thy feet,” Mr 12:36; “Therefore after the LORD spoke to them he was indeed taken up into the heaven, and sat at the right hand of God,” Mr 16:19; “Therefore after he has been exalted by the right hand of God, and has received the promise of the Holy Spirit from the Father, he poured out this which ye yourselves are now beholding and are hearing,” Ac 2:33; “But he who was full of the Holy Spirit, looked intently into heaven, and saw the glory of God, and Jesus who had stood at the right hand of God,” Ac 7:55; “Who is the One who is condemning? It is Christ who died, but rather also was raised up, who also is at the right hand of God, who also is interceding for us,” Ro 8:34; “which he wrought in Christ, after he has raised him from among the dead, and he set him at his right hand in the heavenlies,” Eph 1:20; “Who being the effulgence of his glory and the exact expression of his substance, and upholding all things by the word of his power, after he made by himself the purification of our sins, sat down on the right hand of the greatness on high,” Heb 1:3; “Who is gone into heaven; at the right hand of God after messengers and authorities and powers have been subjected to him,” 1Pe 3:22.



### John 3:15

**May not perish** is past tense in middle voice subjunctive with negation meaning the purpose of Jesus exaltation is that believers may not perish to a hopeless destiny of eternal death: “For the word of the cross is foolishness to the ones who are being perished, but to the ones who are being saved it is to us the power of God,” 1Co 1:18. It does not matter whether Jew or Gentile: “For as many as sinned without law, they will perish also without law; and as many as sinned in law, they will be judged by law,” Ro 2:12. This is a promise from Jesus: “and I myself am giving to them eternal life; and they shall in no wise perish for ever, and anyone will not seize them out of my hand,” Joh 10:28. These believers cannot lose their salvation: “For it is impossible for the ones who were once enlightened, also tasted the heavenly gift, and became partakers of the Holy Spirit, and tasted the good word of God and the works of power of the coming age, and fell away, to be renewing again to repentance, crucifying afresh for themselves the Son of God, and exposing him publicly,” Heb 6:4-6. Roman Catholicism, Wesleyan Methodists, Free Will Baptists, Church of Christ, and many Pentecostal denominations are just a few of those that teach a Christian can lose his salvation. Is God giving us temporary life? No!

**Might be having** is present tense subjunctive meaning the purpose of Jesus exaltation is that believers might be possessing eternal life. Notice first the contrast: unbelievers may perish to eternal damnation but believers might be having eternal life: “For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our LORD,” Ro 6:23; “And this is the promise which he promised us, eternal life,” 1Jo 2:25. Secondly, the tenses: eternal damnation is prepared for Satan and his followers. Since Adam followed the devil, mankind is under the curse of condemnation: “The one who is believing on the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding on him,” Joh 3:36. This is past tense because Adam did this at the fall. God gave a promise to Adam that his seed will crush Satan’s head. Since then, all who believe in this promise are possessing eternal life. Now that Christ has fulfilled this prophecy, we look to our Redeemer: “and he brought them out and said, Sirs, what is necessary for me to be doing in order that I may be saved? And these ones said, believe on the LORD Jesus Christ, and thou wilt be saved, thou thyself and thy house,” Ac 16:30-31. We are now possessing eternal life: “Verily verily I am saying to you, the one who is believing on me is having eternal life,” Joh 6:47; “Therefore because we were justified by faith, we are having peace toward God through our LORD Jesus Christ,” Ro 5:1.

### John 3:16

**Thus** is the word of emphasis in this sentence. This adverb modifies the past tense verb “loved.” God loved sacrificially the inhabitants of the earth in this manner.

**Gave** is past tense meaning the result of this overwhelming love is that God furnished his only-begotten Son. This is supreme proof of God’s love! “but God is commending his own love to us, that while we are still sinners Christ died in behalf of us,” Ro 5:8; “That love of God was manifested in us by this, that God has sent his only begotten Son into the world, in order that we may live through him. That love is by this, that we ourselves loved not God, but that he himself loved us, and he sent his Son as a propitiation for our sins,” 1Jo 4:9-10. This Son shares all things with the Father. This preexistent LORD, who is with God, and is God, is loved by the Father, and shares his glory from all eternity: “and now thou thyself glorify me, Father, with thyself, with the glory which I was having before the world was with thee,” Joh 17:5; “Father, I am desiring whom thou has given to me in order that where I myself am these also might be with me, in order that they might be beholding my glory which thou gave to me, for thou loved me before the foundation of the world,” Joh 17:24. The purpose of the previous verse is repeated for emphasis.

### John 3:17

**Not** is the word of emphasis in this sentence. This negation shows that God furnished his only begotten Son by commission. This past tense verb “sent: *apostello*” is where we have our noun “apostle: sent one.” Notice the conjunction “for: *gar*” in this verse and the previous verse meaning God provided eternal life to us through his love and mercy.

**Might be judging** is present tense subjunctive meaning the purpose of our Lord’s commission is not that Jesus might be continuously seeking justice as this judgment was already set forth when Adam sinned: “The one who is believing on him is not being judged; but the one who is believing not already has been judged, because he has not believed on the name of the only begotten Son of God,” Joh 3:18. God is longsuffering and merciful that he permitted over 6,000 years of repentance: “Or are thou despising the riches of his kindness and forbearance and long-suffering, because thou are knowing not that the kindness of God is leading thee to repentance?” Ro 2:4; “The LORD is not delaying the promise, as some are esteeming delay, but is longsuffering towards us, because he is not willing that any should perish, but all should come to repentance,” 2Pe 3:9.

**May be saved** is past tense in passive voice subjunctive meaning the purpose of our Lord’s commission is that Jesus may rescue from eternal damnation the inhabitants of the earth. If we were drowning, and God threw out a lifeline, would we take it? Yes! Religion today decides to swim for safety. What foolishness! Notice the difference between the present tense “judging” and the past tense “saved.” God’s judgment is on-going, while salvation is a one-time regeneration. We were born into this world at one moment in time. Just like our new birth, we remember that moment with clear personal knowledge. I remember that it was October 1980, in a school playground that I called upon the name of the Lord: “The Spirit himself is bearing witness with our spirit, that we are children of God,” Ro 8:16.

### John 3:18

**The one** is the word of emphasis in this sentence. This article is subject of the present tense verb “is being judged.” This one is part of the world who our Lord came to save. This one is continuously having confidence towards Jesus.

**Has been judged** is perfect tense in passive voice meaning God has judged the one who is not trusting in Jesus.

**Has not believed** is perfect tense with negation meaning that one has not in the past trusted on the name of Jesus and is having abiding results which is eternal damnation. Religion today says there are many ways to God, but Jesus said: “Jesus is saying to him, I myself am that way and the truth and the life; no one is coming to the Father except by me,” Joh 14:6. Many will say that we are very narrow minded because: “And there is not salvation in any way even one other; for neither there is another name under the heaven which has been given among men, by which it is necessary for us to be saved,” Ac 4:12; “For God is one, and there is one mediator of God and men, the man Christ Jesus,” 1Ti 2:5; “And this is the witness, that God gave to us eternal life; and this same life is in his Son. The one who is having the Son, is having that life; the one who is having not the Son of God, is having not that life,” 1Jo 5:11-12.

### John 3:19

**This** is the word of emphasis in this sentence. This pronoun demonstrates the judgment that John recorded in the previous two verses.

**Has come** is perfect tense meaning that Light found in the description of the Word, Joh 1:5, has appeared into the world as an inhabitant of the earth: “but when the fullness of the time came, God sent forth his Son, who has come of a woman, who has come under law,” Ga 4:6.

**Loved** is past tense meaning human beings loved sacrificially their ignorance: “Because after they have known God, they glorified him not as God or were thankful, but they became vain in their reasonings, and their heart without understanding was darkened,” Ro 1:21. They rejected the true Light, Joh 1:9. Their desires were continuously wicked: “Wherefore also God gave them up in the desires of their hearts to uncleanness,” Ro 1:24. They are comfortable with their sinfulness and reject this Light as if it is blinding them. Their eyesight of pleasure is set on things of darkness.

### **John 3:20**

**Everyone** is the word of emphasis in this sentence. This adjective means each person who is continuously producing worthless, good for nothing deeds.

**Is hating and is not coming** both are present tenses meaning this wicked person is continuously detesting Jesus and is not continuously going to Jesus.

**Might not be exposed** is present tense in passive voice subjunctive meaning the purpose of the wicked ones detesting Jesus and not approaching Him is because that Light might find fault with their works. Just like when the sunrays brighten a room. Notice the dust particles in the air that were not present before the sun beat through that window. Our sins are like those dust particles. A particle may not be visible in the open sunlight but visible in a sunbeam or a projector light beam in a room. Jesus is like that with unrepentant sinners!

### **John 3:21**

**Is coming** is present tense meaning the person who is continuously producing the truth is continuously approaching Jesus: “If ye know that he is righteous, ye are knowing that everyone who is practising righteousness has been begotten of him,” 1Jo 2:29. This is not sinless perfection, but habitual living: “If we should say that we are having no sin, we are deceiving ourselves and the truth is not in us,” 1Jo 1:8. The truth is that this person is continuously confessing that Jesus is the Christ: “Whosoever should confess that Jesus is the Son of God, God is abiding in him, and he himself in God,” 1Jo 4:15. If we say that we trust in the finished work on the cross, and need to sacrifice our Lord over and over with the Mass, or need the baptism rite to secure salvation, the truth is not in us. If we confess that Jesus is the Son of God, but is only divine, then the truth is not in us. If we say that Jesus is Satan’s brother and came not in the flesh, then the truth is not in us: “And every spirit which is confessing not Jesus Christ who has come in the flesh is not of God: and this is that spirit of the antichrist, which ye heard it is coming, and now it is already in the world,” 1Jo 4:3.

**May be manifested** is past tense in passive voice subjunctive meaning this righteous person will permit God to make known their acts: “Search me, oh God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting,” Ps 139:23-24. Only God can know the intent of our heart as Jesus knows what is in man, Joh 2:25.

**Wrought** is perfect tense in passive voice participle translated with the use of periphrastic modifying the present tense verb “are.” God prepared us unto good works: “For we are his workmanship, created in Christ Jesus for good works, which God before prepared in order that we may walk in them,” Eph 2:10;

“In like manner also the good works are manifest; and these works which are otherwise, is not being able to be hid,” 1Ti 5:25.

### John 3:22

#### III. Ministry of that Word, John 1:29-12:11

##### D. Many wonders in Jerusalem, John 2:12-3:36

##### 3. Jealousy of John's followers, verses 22-36

22 **(After) these things** Jesus came and His disciples came also (into) the land of Judea, and He was staying there (with) them and He was dipping. 23 And John was also dipping (in) Aenon, near Salim, because there was many waters; and they were coming and were being dipped. 24 For John was **not yet** thrown (into) the prison. 25 Therefore a question (out of) the disciples of John (with) *some* Jews **arose** (about) purification; 26 and they came (to) John and said to him, rabbi, Who was (with) thee beyond the Jordan, to Whom thou thyself have borne witness, behold this One is dipping, and all is coming (to) Him. 27 John answered and said, a man is not being able to be receiving anything unless it should be given to him (from) heaven. 28 Ye yourselves **themselves** are bearing witness to me that I said, I myself am not that Christ, but that I am sent before Him. 29 **The One** who is having the bride, is a bridegroom; but the friend of the bridegroom, the one who is standing and is hearing him, is rejoicing with joy (because of) the voice of the bridegroom; therefore this joy of mine has been fulfilled. 30 It is necessary **for that One** to be increasing, but for me to be decreasing. 31 **The One** Who is coming from above is (above) all. **The one** who is (out of) the earth is (out of) the earth, and is speaking (out of) the earth; the One Who is coming (out of) the heaven is (above) all, 32 and that which He has seen and heard He is testifying this; and no one is receiving His testimony. 33 **The one** who has received His testimony sealed that God is true. 34 **For Whom** God sent He is speaking the words; for God is giving not the Spirit (out of) measure. 35 **The Father** is loving the Son, and He has given all things (in) His hand. 36 **The one** who is believing (on) the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding (on) him.

**(After) these things** are the words of emphasis in this sentence. This prepositional clause means after Jesus spoke to Nicodemus.

**Came** is past tense meaning Jesus and his disciples appeared into the land of Judea.

**Was staying and was dipping** both are imperfect tenses meaning Jesus was continuously passing time near Jordan with his disciples and these disciples were continuously dipping: “and they came to John and said to him, rabbi, who was with thee beyond the Jordan, to whom thou thyself have borne witness, behold this One is dipping, and all is coming to him,” Joh 3:26. It was not our Lord's dipping: “and indeed Jesus himself was not dipping but his disciples,” Joh 4:2. If dipping is essential to salvation, why was not Jesus dipping? Also Paul mission was not concerning dipping: “Has Christ been divided? Was Paul crucified for you? No! Or were ye dipped to the name of Paul? I am thanking God that I dipped none of you, except Crispus and Gaius; in order that anyone may not say I dipped unto my name,” 1Co 1:13-16. Now these Church of Christ followers may say that it has to “unto Paul's name.” But Christ sent Paul to preach the Gospel: “For Christ sent me not to be dipping, but to be announcing the glad tidings of Christ, not in wisdom of word, in order that the cross of Christ may not be made void,” 1Co 1:17. Adding anything to the Gospel is making the cross of Christ void and another gospel: “I am wondering that thus quickly ye are being changed from the One who called you in grace of Christ, to a different glad tidings,” Ga 1:6; “For if indeed the one who is coming is proclaiming another Jesus whom we proclaimed not, or

ye are receiving a different Spirit Which ye received not, or different glad tidings which ye accepted not, ye were bearing with it well,” 2Co 11:4.

### John 3:23

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning John was continuously dipping in Aenon, near Salim. This verb “dipping” is present tense participle translated with the use of periphrastic modifying the verb “was.” Aenon means double spring which was located in the open valley called Wadi-Farah, west of the Jordan and northeast of Nablue. **See image 108.** At that place, there was many waters. Deep water was necessary for immersion, not for drinking.

**Were coming and were being dipped** both are imperfect tenses while the second verb is in the passive voice meaning the crowds were continuously approaching and John the Dipper was continuously immersing them in these deep waters.

### John 3:24

**Not yet** is the word of emphasis in this sentence. This adverb modifies the imperfect tense “was.” This is setting forth that our Lord’s public ministry was operating still while John the Dipper was still at work. The other three Gospels conclude that Jesus only began his public ministry after John’s imprisonment: “But after Jesus has heard John was delivered up, he withdrew into Galilee,” Mt 4:12; “And after John was delivered up Jesus came into Galilee, proclaiming the glad tidings of the kingdom of God,” Mr 1:14; Both Matthew and Mark gave this after the temptations in the wilderness. While Luke says: “added also this to all and he shut up John in prison,” Lu 3:20. Luke said this after: “And Jesus himself was beginning about thirty years old,” Lu 3:23. And then Luke recorded the temptation, Lu 4:1-13. Our Lord’s public ministry was well underway which these other Gospels do not reveal.

**Thrown** is perfect tense in passive voice participle translated with the use of periphrastic modifying the verb “was.” Herod casted John the Dipper into prison. The reason why Herod put John into prison was: “But Herod the Tetrarch who was being reproved by him concerning Herodias the wife his brother, and concerning all the evils which Herod did,” Lu 3:19. This action in the past has abiding results.

### John 3:25

**Arose** is the word of emphasis in this sentence. This verb is past tense meaning a question happened concerning cleansing which is ritual washing of the Jews before and after their meals. This enquiry came from the pupils of John the Dipper and Jews. Jesus turned into wine the water from the vessels of purification of Jews: “And there were there six water vessels of stone which are standing according to the purification of Jews, which are having space each two or three metretae,” Joh 2:6. Later the Pharisees and some of the scribes found blame: “and after they have seen some of his disciples with defiled hands, unwashed that is, eating bread, they questioned Jesus; for the Pharisees and all the Jews, unless they should wash for themselves the hands with the fist, they are not eating because they are holding the tradition of the elders; and from the market, unless they should dip themselves they are not eating; and there are many other things which they received to be holding, washings of cups and vessels and brazen utensils and couches,” Mr 7:2-4. These Jews stirred up the followers of John the Dipper to question the purpose of our Lord’s dipping. These Jews thought that the dipping of John was for cleansing, but it was a picture of the death, burial and resurrection of Christ: “Therefore we were buried with him by that dipping unto that death; in order that as Christ was raised up from among the dead by the glory of the Father, so also we ourselves may walk in newness of life,” Ro 6:4; “Which also dipping now is saving us as a figure,

which is not putting away of the filth of the flesh, but the demand of a good conscience towards God, by the resurrection of Jesus Christ,” 1Pe 3:21.

### **John 3:26**

**Came and said** both are past tenses meaning these Jews and the disciples of John approached and these Jews spoke to John the Dipper by addressing him as rabbi, which is Jewish for teacher.

**Is dipping and is coming** both are present tenses meaning John has uttered an honorable testimony towards Jesus who was with John and this One is continuously dipping and everyone is continuously approaching him: “John is witnessing concerning him, and has cried, saying, this was the One I said, the One who is coming after me, he has become precedence of me, for he was before me,” Joh 1:15. Notice the avoidance of calling the name of Jesus. Their continuous jealousies, contentions and envyings are proofs that they are not saved, Ga 5:20-21. James says, “This wisdom is not coming down from above but earthly, natural, devilish. For where emulation and contention are; there is commotion and every evil thing,” Jas 3:15-16. The Pharisees felt later the same way: “Therefore the Pharisees said among themselves, are ye seeing that ye are not gaining anything? Behold, the world is gone after him,” Joh 12:19. This exaggeration “all” is the result of spite. Could it be that these same disciples of John disputed with Jesus later? “Then the disciples of John are coming near to him, saying, why are we and the Pharisees fasting many times, but thy disciples are not fasting?” Mt 9:14. If so, they did not take heed to John’s message in the following verses.

### **John 3:27**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning John responded to these Jews and his followers.

**Said** is past tense meaning John spoke.

**To be receiving** is present tense infinitive with the use of completing the present tense verb “is being able.” A person is not continuously being capable to continuously be claiming anything (lit: nothing).

**Given** is perfect tense in passive voice participle translated with the use of periphrastic modifying the present tense subjunctive verb “should be.” God has furnished all things to Christ: “Thus also the Christ glorified not himself to become a high priest, but that One who has said to him, thou thyself are my Son, I myself have begotten thee today,” Heb 5:5; “and Jesus came to them and spoke to them saying, all authority has been given to me in heaven and on earth,” Mt 28:18.

### **John 3:28**

**Themselves** is the word of emphasis in this sentence. This pronoun is double emphatic as apposition to “yourselves.” These Jews and John’s disciples themselves are continuously affirming what John spoke: “And he confessed and denied not, and confessed, I myself am not the Christ,” Joh 1:20; “this Same One is the One who is coming after me, who has become precedence of me, of whom I myself am not worthy in order that I may loose the thong of his sandal,” Joh 1:27; “as it has been written in the prophets, behold, I myself am sending my messenger before thy face, who will prepare thy way before thee,” Mr 1:2.

**Sent** is perfect tense in passive voice participle translated with the use of periphrastic modifying the present tense verb “am.” God has commissioned John in the past and is having abiding results: “And he himself will go forth before him in the spirit and power of Elijah, to turn hearts of fathers to children, and

the disobedient to the wisdom of the righteous, to make ready for the LORD a people who has been prepared,” Lu 1:17; “And thou, little child, thyself will be called a prophet; for thou will go before the face of the LORD to prepare his ways,” Lu 1:76. Zacharias John’s father prophesied this at John’s birth. John was not sent before Jesus in rank but in reference local region: “in front.”

### **John 3:29**

**The One** is the word of emphasis in this sentence. This article refers to being bridegroom. There is no article with “bridegroom” meaning it precedes the verb. When the noun follows the verb, it has an article. The example with “son of God.” It has an article in Mt 13:37, but in Joh 5:27, it does not. Why is it here indefinite? This shows the essence of being a bridegroom. Not like any bridegroom, but the husband of the church, in leadership with authority. Christ leads the church with an attitude of love. Jesus gave a metaphor concerning the kingdom of the heavens, that there are ten virgins who are waiting for the bridegroom, which is Christ, Mt 25:1: “And Jesus said to them, are the sons of the bridechamber being able to be mourning while the bridegroom is with them? No! But the days will come whenever the bridegroom should be taken away from them, and then they will fast,” Mt 9:15.

**Is rejoicing** is present tense meaning the friend of the bridegroom who is continuously standing and hearing him is continuously being glad with the means of merriness because of Jesus’ sound of uttered words.

**Has been fulfilled** is perfect tense in passive voice in passive voice meaning Jesus’ voice has completed John’s merriness. There was great joy at the birth of Christ, Lu 2:10; but there is greater joy knowing the Messiah has arrived: “To that day John is seeing the next day Jesus who is coming to him, and is saying, see! the Lamb of God is coming, who is taking away the sin of the world,” Joh 1:29.

### **John 3:30**

**For that One** is the word of emphasis in this sentence. This pronoun is reference to Jesus.

**To be increasing but to be decreasing** both are present tense infinitives with the use of subject because of the impersonal present tense verb “is necessary.” It is right and proper that Jesus is continuously increasing in popularity and that John is continuously decreasing in popularity: “Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high,” Isa 52:13. These are may be the last words of John the Dipper to close out his ministry as the following verses have Johannine expressions.

### **John 3:31**

**The One** is the word of emphasis in this sentence. This article is not referring to bridegroom, verse 29, but the Son of man in verse 13. Therefore, this reference would be John’s closing thoughts on John’s statements as John the Dipper was not present at our Lord’s discussions with Nicodemus.

**The one** is the word of emphasis in this sentence. This article is referring to John the Dipper. From this statement is above all who are out of the earth, whether is John the Dipper, Jacob, Abraham or even the prophets: “verily I am saying to you, there has not risen among those born of women is greater than John the Dipper; but the one who is less in the kingdom of the heavens is greater than he,” Mt 11:11; “But I myself am having the witness greater than John; for the works which the Father gave me in order that I may complete them, these works which I myself am doing, they are bearing witness concerning me that the Father has sent me,” Joh 5:36; “Are thou thyself greater than our father Jacob, who gave us that well, and he himself drank out of it, and his sons and his cattle also drank? No!” Joh 4:12; “Are thou thyself

greater than our father Abraham, who died? No! And the prophets died! Whom thyself are thou thyself making?” Joh 8:53; “Jesus said to them, verily verily I am saying to you, before Abraham w as I myself am,” Joh 8:58. Jesus is even greater than the temple: “But I am saying to you, a greater than the temple is here,” Mt 12:6.

### **John 3:32**

**Is testifying** is present tense meaning Jesus is continuously affirming what he has seen and heard. This again is referring back to the discussion with Nicodemus: “Verily verily I am saying to thee, we know which we are speaking, and we have seen which we are being witness of; and ye are not receiving our witness,” Joh 3:11.

### **John 3:33**

**The one** is the word of emphasis in this sentence. This article is referring to John the Dipper and to those who have received our Lord’s witness.

**Sealed** is past tense meaning our reception confirmed that God is true. God has already settled that Jesus is the way, the truth and the life, Joh 14:6. The Father confirms his appointment of the Son to give the food of eternal life. “Stop working the food which is perishing, but the food which is abiding (unto) eternal life, which the Son of man will give to you; for him the Father sealed,” Joh 6:27.

### **John 3:34**

**For Whom** is the word of emphasis in this sentence. Jesus is the focus in this verse.

**Sent** is past tense meaning God commissioned Jesus: “Therefore Jesus answered them and said, my teaching is not mine, but of the One who sent me,” Joh 7:16; “but the One who sent me is true,” Joh 8:26; “They knew not that he was speaking of the Father to them,” Joh 8:27.

**Is speaking** is present tense meaning Jesus is continuously uttering the sayings: “God after he had spoken in many parts and in many ways to the fathers of old by the prophets, in these last days spoke to us by his Son,” Heb 1:1.

**Is giving not** is present tense with negation meaning God is not continuously furnishing the Spirit sparingly to Jesus. God did inspire John and his apostles partially with intermittent gift: “And we are knowing in part, and we are prophesying in part,” 1Co 13:9; “searching the Spirit of Christ to what or what manner of time Which was testifying beforehand the sufferings belonging to Christ, and the glories after these sufferings was signifying in them,” 1Pe 1:11. But there was continuous communication of the Spirit with Christ: “because he was pleased that all fullness should dwell in him,” Col 1:19. Robertson says: “God has put no limit to the Spirit’s relation to the Son.”

### **John 3:35**

**The Father** is the word of emphasis in this sentence. The focus now is on our Heavenly Father.

**Is loving** is present tense meaning God the Father is continuously loving sacrificially Jesus the Son of God: “For the Father is loving the Son, and is showing all things to him which he himself is doing; and he will show greater works than these to him, in order that ye yourselves might be wondering,” Joh 5:20; “As the Father loved me, I myself also loved you: abide in my love,” Joh 15:9; “I myself am in them, and



thou thyself are in me, in order that they might be perfected into one, and in order that the world might be knowing that thou thyself sent me, and loved them as thou loved me,” Joh 17:23; “and I made known to them thy name, and will make it known; in order that the love with which thou loved me in them might be, and I myself in them,” Joh 17:26.

**Has given** is perfect tense meaning God has furnished all things in our Lord’s hand: “All things were delivered to me by my Father and no one is knowing exactly the Son except the Father; nor anyone is knowing exactly the Father except the Son, and the Son should be willing to reveal him to whoever,” Mt 11:27; “For he put in subjection all things under his feet; but whenever it should be said “all things have been put in subjection,” it is manifest that it is except of the One who put in subjection all things to him,” 1Co 15:27; “and he put all things under his feet; and gave him to be head over all things to the assembly,” Eph 1:22; “Thou subjected all things under his feet. For while all things are subjected to him, he left nothing to him unsubject; but now we not yet are seeing to him all things which have been subjected,” Heb 2:8. Our Lord’s hand is symbol of free disposal: “as thou gave to him all authority over all flesh, in order that all which thou has given to him, he may give to them eternal life,” Joh 17:2.

### John 3:36

**The one** is the word of emphasis in this sentence. The focus is back on the believers, verse 33.

**Is having** is present tense meaning the believers are continuously possessing eternal life: “Verily verily I am saying to you, the one who is hearing, my word and is believing the One who sent me, is having eternal life, and is not coming into judgment, but has passed out of death into life,” Joh 5:24; “Verily verily I am saying to you, the one who is believing on me is having eternal life,” Joh 6:47.

**Will not see** is future tense with negation meaning the rejecters of Christ will not behold life as they will remain condemned: “The one who is believing on him is not being judged; but the one who is believing not already has been judged, because he has not believed on the name of the only begotten Son of God,” Joh 3:18. This condemnation is eternal damnation: “And for as much as it is being apportioned to men once to die, and after this, judgment,” Heb 9:27.

**Is abiding** is present tense meaning the indignation of God is continuously remaining on the unsaved: “how shall we ourselves escape if we neglected so great salvation? Which has received a commencement to be being spoken by the LORD, was confirmed to us by the ones who have heard,” Heb 2:3; “because God destined not us for wrath, but for obtaining salvation through our LORD Jesus Christ,” 1Th 5:9; “Stop letting anyone deceive you with empty words; for on account of these things the wrath of God is coming upon the sons of disobedience,” Eph 5:6.

### John 4:1

III. Ministry of that Word, John 1:29-12:11

E. Samaritan woman at the well, John 4:1-42

1 Therefore **as** the LORD knew that the Pharisees heard, “Jesus is making more disciples and is dipping than John”; 2 and indeed Jesus Himself was not dipping but His disciples; 3 He left Judea, and went away again (into) Galilee. 4 **It was necessary** for Him to be passing (through) Samaria. 5 Therefore **He is coming** (into) a city of Samaria *which* is being called Sychar, near the land which Jacob gave to his son Joseph. 6 Now **there was** Jacob’s fountain. Therefore *because* **Jesus** has grown weary (from) the journey, He was sitting thus (at) the fountain. *The hour* was about *the sixth*. 7 A woman **is coming** (out of)

Samaria to draw water. Jesus is saying to her, give Me to drink; 8 for his disciples had gone away (into) the city, in order that they may buy provisions. 9 Therefore the woman the Samaritan is saying to Him, how are Thou Thyself *Who* are a Jew asking (from) me to drink, *who* is a Samaritan woman? For Jews are **not** associating with Samaritans. 10 Jesus answered and said to her, if thou knew the gift of God, and it is Who that is saying to thee, give to Me to drink, thou thyself possibility asked Him, and He possibility gave to thee living water. 11 The woman is saying to Him, Sir, Thou are having nothing to draw with, and the well is deep; therefore whence are thou having that living water? 12 Are Thou Thyself greater than our father Jacob, who gave us that well, and he himself drank (out of) it, and his sons and his cattle *also drank*? **No!** 13 Jesus answered and said to her, everyone who is drinking (out of) this water will thirst again; 14 but whoever should drink (out of) the water which I Myself will give him he shall in no wise thirst (for) ever; but the water which I will give to him will become (in) him a fountain of water *which* is springing up (into) eternal life. 15 The woman is saying to Him, Sir, give me this water, in order that I might not be thirsting nor might be coming here to be drawing. 16 Jesus is saying to her, keep going, call thy husband and come here. 17 The woman answered and said, I am having not a husband. Jesus is saying to her, thou said well, "I am having not a husband" 18 for thou possessed five husbands. And **now** the one thou are having is not thy husband: this truly thou have spoken. 19 The woman is saying to Him, Sir, I am perceiving that Thou Thyself are a Prophet. 20 Our **fathers** worshipped (in) this mountain; and ye yourselves are saying "(in) Jerusalem is the place where it is necessary to be worshipping." 21 Jesus is saying to her, woman, believe Me, that an hour is coming when neither (in) this mountain nor (in) Jerusalem ye will worship the Father. 22 **Ye** yourselves are worshipping what ye know not: we ourselves are worshipping what we know; for salvation is (out of) the Jews. 23 But an hour **is coming** and now is, when the true worshippers will worship the Father (in) spirit and truth; for also the Father is seeking such ones who are worshipping Him. 24 That God *is Spirit*; and for the ones who worshipping Him, it is necessary to be worshipping (in) spirit and truth. 25 That woman is saying to Him, I know that Messiah is coming, Who is being called Christ; whenever that One should come He will tell us all things. 26 Jesus is saying to her, I Myself am, that One Who is speaking to thee. 27 And His disciples came (upon) this, and wondered that He was speaking (with) a woman; no one said however, what are Thou seeking? Or why **are Thou speaking** (with) her? 28 Therefore that woman left her waterpot and went away (into) the city, and she is saying to the men, 29 come, see a Man Who told me all things whatsoever I did: perchance is this the Christ? **No!** 30 They went forth (out of) the city, and they were coming (unto) Him. 31 But (in) this afterwards the disciples were asking Him, saying, Rabbi, eat. 32 But that One said to them, I Myself am having meat to eat which ye yourselves know not. 33 Therefore the disciples were saying (to) one another, did anyone bring to Him *anything* to eat? **No!** 34 Jesus is saying to them, My meat is in order that I might be doing the will of the One Who sent Me, and may finish His work. 35 Ye yourselves are **not** saying, "it is yet four months and is the harvest coming?" Yes! Behold, **I am saying** to you, lift up your eyes and see the fields, for they are white (to) harvest already. 36 And **the one** who is reaping a reward is receiving, and is gathering fruit (unto) eternal life; in order that both the one who is sowing and the one who is reaping might be rejoicing together. 37 For **(in) this** the saying is the true, that it is one who is sowing, and another who is reaping. 38 **I** Myself sent you to be reaping which ye yourselves have not labored; others have labored, and ye yourselves have entered (into) their labor. 39 But (out of) that city many of the Samaritans believed (on) Him, (because of) the word of the woman *who* was testifying, "He told me all things whatsoever I did." 40 Therefore as the Samaritans came (to) Him, they asked Him to abide (with) them; and He abode there two days. 41 And many more believed (because of) His word; 42 and they were saying to the woman, "we are believing no longer (because of) thy saying; for we themselves have heard, and we know that this is truly the Saviour of the world, the Christ."

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb "knew," meaning Jesus knew by experience just as the time the Pharisees understood our Lord's fame. Notice John used "the Lord" instead of the personal name "Jesus." John the Dipper quoted Isaiah: "I am a voice of one who is crying in the wilderness, make straight the way of the LORD," Joh 1:23. Now John is using Lord for

his observation and Jesus for the Pharisees: “Therefore the disciples who have seen the LORD rejoiced,” Joh 20:20. Jesus knows the intentions of men: “But Jesus himself was not trusting himself to them, because he is knowing all men,” Joh 2:24.

**Heard** is past tense meaning the Pharisees considered what has been said concerning Jesus. The conjunction after the verb of hearing is translated as quotation marks.

**Is making and is dipping** are present tenses meaning Jesus is continuously producing more pupils and is continuously immersing more than John the Dipper. It was these jealous Jews who spread rumours concerning Jesus, Joh 3:26.

#### **John 4:2**

**Was not dipping** is imperfect tense with negation meaning the disciples of Jesus were dipping, not Jesus. These rumours were not even accurate. It was probably the same reason why Paul did not immerse others, 1Co 1:14-16. This act of not dipping by Jesus gave our Lord superiority in his position above John the Dipper. The higher dipping is with Spirit and fire. The imperfect tense here signifies that it was not habit of Jesus dipping others. Robertson says: “It is possible that Jesus stopped the baptizing because of the excitement and the issue raised about his Messianic claims till after his resurrection when he enjoined it upon his disciples as a rite of public enlistment in his service.”

#### **John 4:3**

**Left and went away** both are past tenses meaning Jesus abandoned Judea and departed again into Galilee. Jesus was not afraid of these Pharisees, but it was not his time to die yet. When this land of Judea rejected him, our Lord abandoned it. Another reason is that John the Dipper was imprisoned: “But after Jesus has heard “John was delivered up,” he withdrew into Galilee,” Mt 4:12; “And after John was delivered up Jesus came into Galilee, proclaiming the glad tidings of the kingdom of God,” Mr 1:14. Jesus took the most direct route between Judea and Galilee, which was going through Samaria.

#### **John 4:4**

**Was necessary** is the word of emphasis in this sentence. This verb imperfect tense meaning it was continuously right and proper because it was the most direct passage as Samaria was a country lying between Judea and Galilee. According to Josephus (The Antiquities of the Jews, 20.6,1), Galileans ordinarily took this way.

**To be passing** is present tense infinitive with the use of subject because of the impersonal verb “was necessary.” Jesus was continuously journeying through Samaria. The name Samaritans originally was identified with the Israelites of the Northern Kingdom, 2Ki 17:29. When the Assyrians conquered Israel and exiled 27,290 Israelites, a “remnant of Israel” remained in the land. Assyrian captives from distant places also settled there, 2Ki 17:24. This led to the intermarriage of some, though not all, Jews with Gentiles and to widespread worship of foreign gods. By the time the Jews returned to Jerusalem to rebuild the Temple and the walls of Jerusalem, Ezra and Nehemiah refused to let the Samaritans share in the experience, Ezr 4:1-3 Ne 4:7. The old antagonism between Israel to the north and Judah to the south intensified the quarrel. The Jewish inhabitants of Samaria identified Mount Gerizim as the chosen place of God. Their scriptures were limited to the Pentateuch, the first five books of the Bible. Moses was regarded as the only prophet and intercessor in the final judgment. In the days of Christ, the relationship between the Jews and the Samaritans was greatly strained. The animosity was so great that the Jews

bypassed Samaria as they traveled between Galilee and Judea. Yet Jesus rebuked his disciples for their hostility to the Samaritans, Lu 9:55-56.

#### **John 4:5**

**Is coming** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously appearing into a city of Samaria, which is based on the consequence of travelling through Samaria, verse 4. This city is continuously being named Sychar. Jacob purchased the parcel of land from the children of Hamor, Shehem's father, Ge 33:19.



**Gave** is past tense meaning Jacob bestowed a gift to his son Joseph, Jos 24:32.

#### **John 4:6**

**There was** is the word of emphasis in this sentence. This verb is imperfect tense meaning there was continuously existing Jacob's well fed by a spring. The well is not mentioned in the OT.

**Jesus** is the word of emphasis in this sentence. The focus is now on our Lord.

**Has grown weary** is perfect tense participle is translated with the use of cause "*because*." NET has translated with the use of concession: "so Jesus, since he was tired from the journey." Murdoch translated with the use of attendant circumstance: "And Jesus was weary with the toil of travelling, and seated himself by the well."

**Was sitting** is imperfect tense meaning Jesus was continuously sitting down at the well. Even though Jesus is God, he even is man in the flesh as he needs to rest.

**Hour** is the word of emphasis in this sentence. This noun shows that it was about 12 noon. This woman was out alone during this time of day, as the normal time would go during the evening: "And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water," Ge 24:11. The journey and the heat of midday oppressed Jesus in this manner.

#### **John 4:7**

**Is coming** is the word of emphasis in this sentence. This verb is present tense meaning a woman is continuously coming forth out of Samaria for the purpose to pull water out of the well.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to this woman.

**Give** is past tense imperative meaning Jesus exhorted this woman to furnish to him in order that our Lord may refresh in thirst. This gesture of requesting a favour leads to social equality between the Jews and the Samaritans; and between men and women. There is no respect of persons with God, Ro 2:11. This was a polite request. The prejudices of sex and nation were not broken down! This lonely woman did the pleasure of her own will by having five husbands. She was an outcast like most Samaritans. She was isolated and felt abandoned by the world. Our Lord has a need, but this woman has a greater need. Since his disciples have left, Jesus does not have a vessel to draw water, verse 11. Our Lord could have asked to borrow her bucket, but instead requested a drink. This is not figurative, Jesus was really thirsty. This woman recognized our Lord's accent that he was a Jew as Peter's accent was proof that he was Galilean, Mr 14:70. This woman did not seek out Jesus, but came to draw out water from the well: "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name," Isa 65:1.

#### **John 4:8**

**Had gone away** is pluperfect tense meaning the reason why Jesus was alone is that his disciples had departed into the city.

**May buy** is past tense subjunctive meaning the purpose for our Lord's disciples to depart into the city is that they may purchase food. This city was Sychar, verse 5.

#### **John 4:9**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning this Samaritan woman is continuously affirming to Jesus. Notice John rehearsed that this woman was Samaritan.

**Are asking** is present tense meaning Jesus himself who is a Jew is continuously begging from a Samaritan woman for a drink. How can a Jew kindly speak to a Samaritan woman? This grace has beholden her!

**Not** is the word of emphasis in this sentence. This explains this woman's astonishment which Jews are not having dealings with Samaritans.

#### **John 4:10**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus responded to this Samaritan woman's astonishment. Notice John writes with very little use of participles as the other Gospels would use attendant circumstance: "But Jesus answered and said," Mt 3:15; "And Jesus answered and said to them," Mr 14:48; "And the messenger answered and said," Lu 1:35. These participles could have other uses such as time: "But after Jesus has answered, he said," cause: "but because Jesus has answered, he said," concession: "since Jesus has answered, he said." The simple grammar makes it easier for the less educated readers.

**Said** is past tense meaning Jesus spoke to this woman.

Knew is pluperfect tense meaning if this woman knew intellectually the gift from God: "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our LORD," Ro 6:23. Salvation is something we do not deserve or can work to achieve: "for ye are saved by grace through faith; and this is not of yourselves, it is the gift of God," Eph 2:8; "they are glorifying God through the proof of this service at the subjection by your confession to the glad tidings of the Christ, and liberality of the communication towards them and towards all, and in their supplication for you, while they are longing for you on account of the surpassing grace of God upon you. Now thanks be to God for his indescribable free gift," 2Co 9:13-15.

**Asked and gave** both are past tenses meaning with the condition "possibility: *an*" with these verbs is affirming to this woman that this woman herself emphatically would beg Jesus and Jesus would give living water to this woman. The participle here "living" is simple adjective modifying "water." Jesus quenches all thirst for spiritual satisfaction: "And Jesus said to them, I myself am the bread of life: the one who was coming to me shall in no wise hunger; and the one who was believing on me shall in no wise thirst at any time," Joh 6:35; "And in the last great day of the feast Jesus stood, and cried saying, if anyone should be thirsting, let him keep coming to me and keep drinking," Joh 7:37.

#### **John 4:11**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning this woman is continuously affirming to Jesus.

**Are having** is present tense meaning Jesus is continuously possessing living water. This woman now comprehends that it is not water from this well, but the question is from where will this living water come from?

#### **John 4:12**

**No** is the word of emphasis in this sentence. This negation with this question is expected answer: No! However, this woman is wrong!

**Greater** is comparative adjective with the use of predicate adjective modifying the present tense verb “are.” Jesus himself emphatically is greater than Jacob. Jesus is even greater than Solomon: “Queen of the south will rise up in the judgment with this generation, and will condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon is here,” Mt 12:42. Even greater than Moses: “For this One has been counted worthy of more glory than Moses, that One who built it is having as much more honor than the house,” Heb 3:3. Jesus did not have the outward physical features of regal pomp and splendor: “For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him,” Isa 53:2.

**Drank** is past tense meaning Jacob himself emphatically drank from this well.

#### **John 4:13**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus responded to this woman’s question from the previous verse.

**Said** is past tense meaning Jesus spoke to this woman.

**Will thirst** is future tense meaning all drinkers out of this well will suffer thirst again. Jesus is greater than Jacob as he provided water to quench their thirst temporarily, but Jesus is producing living water than refreshes forever: “Therefore with joy shall ye draw water out of the wells of salvation,” Isa 12:3.

#### **John 4:14**

**Should drink** is past tense subjunctive meaning the condition is that if anyone who should drink out of the water which Jesus will bestow to that one.

**Will give** is future tense meaning Jesus himself emphatically will bestow to the one who should drink out of our Lord’s fountain of water.

**Will become** is future tense meaning this water will appear a fountain of perpetual life, peace and happiness. This fountain of living water is bubbling up to eternal life and this believer will never thirst again for their spiritual needs.

#### **John 4:15**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning this woman is continuously affirming to Jesus.



**Give** is past tense imperative meaning this woman exhorted Jesus to furnish this living water. Jesus exhorted this woman for well water, verse 7, but now this woman exhorted Jesus.

**Might not be thirsting nor might be coming** both are present tense subjunctives meaning the purpose of possessing this living water is that this woman might not be continuously suffering thirst nor might be continuously appearing at this well. This woman still misunderstood that this water will refresh her physical thirst needs. Jesus is speaking of her spiritual needs, which will have moral surgery in her life. The Roman Catholics have done this with the Mass as they take literally the bread as the body of Christ. Many have exhorted God for temporary relief of their needs and have become religious without regard for the destiny of their soul.

#### **John 4:16**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to this woman.

**Keep going** is present tense imperative meaning Jesus is continuously exhorting this woman to keep departing. This woman started to leave with the guilt of sin.

**Call and come** both are past tense imperatives meaning Jesus exhorted this woman to summon her husband and appear here. While she is running away with guilt, Jesus points out her secret life in whoredom.

#### **John 4:17**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning this woman responded to our Lord's exposure on her life.

**Said** is past tense meaning this woman spoke.

**Am not having** is present tense with negation meaning this woman is not continuously possessing a husband.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to this woman.

**Said** is past tense meaning this woman spoke well. The conjunction after the verb of speaking is translated as quotation marks. Jesus quotes her response.

#### **John 4:18**

**Possessed** is past tense meaning this woman married lawfully five men. She is living now with the sixth man in common law. The first five husbands may have died by death or from several divorces, but her present relationship is the matter at hand.

**Now** is the word of emphasis in this sentence. This adverb modifies the present tense verb "is." This man is not at this time her husband even though she is continuously possessing this man as one.

**Have spoken** is perfect tense meaning this woman has uttered truthfully this saying from the previous verse: I am having not a husband.

## John 4:19

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning this woman is continuously affirming to Jesus.

**Am perceiving** is present tense meaning this woman is continuously discerning that Jesus himself emphatically is a Prophet. Notice again the noun before the verb “to be” has no article. This shows the essence of our Lord. This word “prophet” in Greek is before the verb “to be.” She is not saying like many out of the crowd: “Therefore after many out of the crowd heard the word were saying, this is truly the prophet,” Joh 7:40. But she is professing like the blind person: “They are saying to the blind man again, what are thou thyself saying concerning him, for he opened thine eyes? And that one said, he is a prophet,” Joh 9:17. From this, anyone who confesses that Jesus is Christ, will be put out of the assembly, Joh 9:22. And they threw him out, Joh 9:34. This blind man gave essence to Jesus as Christ, but did not fully believe that the Messiah is Son of God: “are thou thyself believing on the Son of God? That one answered and said, and who is he, Lord, in order that I may believe on him? And Jesus said to him, thou has both seen him, and that One who is speaking is with thee. And that one said, I am believing, LORD: and he worshipped him,” Joh 9:35-38. This woman at the well gave essence of our Lord as Prophet, but still at this moment as the blind person did not believe that Jesus is Christ, the Son of God. This Gospel is not written so we may believe that Jesus is a Prophet, but that our Lord is the Christ, the Son of God, Joh 20:31. Muslims today believe that Jesus is a prophet like Mohammad, but reject that Jesus is God in the flesh. They even believe that Jesus was not crucified, buried or resurrected, but God saved him by someone else impersonating Jesus on the cross.

## John 4:20

**Fathers** is the word of emphasis in this sentence. This noun is subject of the past tense verb “worshipped” meaning their ancestors did homage to God by this mountain. This mountain is Mount Gerizim. History records that after the rebuilding of the temple in the time of Ezra a Samaritan temple was built on this mountain, by permission of Alexander the Great, where they had priests and sacrifices, which was the cause of great animosity between the Jews and the Samaritans. This was because Sanballat, the grandson of the high priest Eliashib was banished by Nehemiah around 325 B.C., Ne 13:28. Josephus records the marriage of Manasseh and Sanballat’s daughter as actually having taken place and causing the founding of the temple. Though this temple was destroyed by John Hyrcanus around 128 B.C., the Samaritans clung to the mountain as the right place of worship.

**Are saying** is present tense meaning Jesus himself emphatically is continuously affirming because our Lord is a Jew. The conjunction “that: *oti*” is translated as quotation marks after the verb of speaking.

**To be worshipping** is present tense infinitive with the use of subject modifying the present tense impersonal verb “is necessary.” It is continuously right and proper to continuously worshipping in Jerusalem: “Then David said, This is the house of the LORD God, and this is the altar of the burnt offering for Israel,” 1Ch 22:1. The worship on Mount Gerizim is another high place: “Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt,” 2Ki 17:29.

## John 4:21

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to this woman. He addresses her “woman,” which during those times was a respectful and proper mode of address, **see note on "Joh 2:4."**

**Believe** is past tense imperative meaning Jesus exhorted this woman to put confidence in his words.

**Is coming** is present tense meaning a point of time is continuously appearing when Christians will worship the Father in spirit and truth, verse 23.

#### **John 4:22**

**Ye** is the word of emphasis in this sentence. This personal pronoun is the emphatic subject of the present tense verb “are worshipping.” This woman herself emphatically is continuously making supplication to an unknown god, Ac 17:23. This woman knows not intellectually what thing that she is giving reverence. Her ignorance is out of customs and traditions: “Therefore indeed although God overlooked the times of ignorance, now he is charging all men everywhere to be repenting,” Ac 17:30.

**Salvation** is referring that the Messiah will come out of Judah: “Rejoice greatly, oh daughter of Zion; shout, oh daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass,” Zec 9:9. Because of this, repentance must first come out of Jerusalem: “and that repentance of sins be proclaimed in his name to all nations, having begun at Jerusalem,” Lu 24:47. Jesus ministry began with the first cleansing in Jerusalem, and many believed: “for it is manifest that our LORD has sprung out of Judah, as to which tribe Moses spoke nothing concerning priesthood,” Heb 7:14. The prophet Isaiah foretold this: “And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem,” Isa 2:3. Jesus includes himself as the Jews has fuller revelations of God: “who are Israelites, whose the adoption and the glory, and the covenants and the lawgiving, and the service and the promises,” Ro 9:4. The Samaritans only trust in the Pentateuch.

#### **John 4:23**

**Is coming** is the word of emphasis in this sentence. This verb is present tense meaning the point of time is continuously appearing and it is the present time to worship God the Father as the Messiah is present.

**Will worship** is future tense meaning sincere worshippers will worship in spirit and truth. There will be no hypocrisy or lip-service. Their feelings and expression of high adoration, reverence, trust, love, loyalty, and dependence will not be role playing as an actor: “And in like manner also the Spirit is jointly helping our weaknesses; for that which we should pray for according as it is necessary, we know not, but Spirit himself is making intercession for us with groanings inexpressible,” Ro 8:26.

**Is seeking** is present tense meaning God the Father is continuously striving after this kind of worshippers: “The LORD is nigh unto all them that call upon him, to all that call upon him in truth,” Ps 145:18.

#### **John 4:24**

**Spirit** is the word of emphasis in this sentence. This noun is predicate nominative modifying “God.” Notice there is no article with “Spirit,” meaning that God, the article here is previous reference to “Father” in the previous verse, is the essence. There is no verb “to be” found here, but it is referred. God is absolutely free from all limitations of space and time: “But will God indeed dwell on the earth? behold,

the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" 1Ki 8:27. God's essential nature is spirit.

#### **John 4:25**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning that woman is continuously affirming to Jesus.

**Know** is perfect tense meaning this woman knows intellectually that Messiah is continuously appearing. This shows that many know intellectually "to know: *oida*" the name of Jesus today, but have never known him personally "to know: *ginosko*." Salvation is knowing certain facts, but we must receive our Lord Jesus Christ personally.

**Should come** is past tense subjunctive meaning the condition of whenever Christ should appear.

**Will tell** is future tense meaning Christ will announce all things to the Samaritans: "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken," De 18:15.

#### **John 4:26**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to this woman that he himself is that Messiah. The restored blind person was asked if he himself is believing on the Son of God, and he replied who is he? Joh 9:35-36. Jesus said to him: "thou has both seen him, and that One who is speaking is with thee," Joh 9:37. Jesus declared himself to be the Christ.

#### **John 4:27**

**(Upon) this** are the words of emphasis in this sentence. This prepositional clause means our Lord's disciples noticed Jesus was talking with a Samaritan woman.

**Came and wondered** are past tenses meaning our Lord's disciples appeared and marveled that Jesus was continuously speaking with a woman.

**Are seeking** is present tense meaning Jesus is continuously seeking what from this woman. Some commentators say that a man is not supposed to speak to a woman without her husband present. This is a Muslim tradition, not Jewish, as this woman spoke to other men in the next verse.

**Are speaking** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously speaking with this woman. The disciples did not ask these questions out of respect for Jesus.

#### **John 4:28**

**Left** is the word of emphasis in this sentence. This verb is past tense meaning that woman abandoned her vessel for holding water. Out of excitement, she left the well without what she came for: vessels filled with water! She left with something more valuable! Peter later tells Jesus that he left all, so did this woman. It may be too heavy for speed of her travels.

**Went away** is past tense meaning this woman departed into the city Sychar where our Lord's disciples went to buy food, verse 8.

**Is saying** is present tense meaning this woman is continuously affirming the words of Jesus to the men of the city.

#### **John 4:29**

**See** is past tense imperative meaning the woman exhorted these men to observe a person who spoke all things to this woman. She exaggerated because Jesus only told her of her five husbands.

**Is not this certain one** meaning this question with negation "perchance: *meti*" is expected answer: No! She did not use "not: *ouk*" because she wanted to avoid arousing opposition. She did not take sides, but exposed their curiosity.

#### **John 4:30**

**Went forth** is the word of emphasis in this sentence. This verb is past tense meaning these men forsook what they were doing in the city. TR adds the particle "therefore."

**Were coming** is imperfect tense meaning these men were continuously introducing themselves to Jesus. The crowds were continuously hastening across the fields like a long procession of people.

#### **John 4:31**

**(In) this** are the words of emphasis in this sentence. This prepositional phrase means in the procession of people interested in discussing with Jesus. From the time the woman left and the return of the others, the disciples prepared the food, which they purchased in the city. Now the crowds are arriving while they were ready to eat.

**Were asking** is imperfect tense meaning the disciples were continuously begging Jesus to pay attention to his own followers. The jealousy of his disciples is forefront here. These same disciples marveled that Jesus spoke with a Samaritan woman. Now he will give more time to other Samaritans!

**Eat** is past tense imperative meaning the disciples exhorted Jesus to consume the food prepared. The past tense shows that Jesus did not start devouring his food yet, but the disciples did not want these crowds to disturb his time to eat.

#### **John 4:32**

**That One** is the word of emphasis in this sentence. This article is previous reference to "Him" in the previous verse and is subject of the past tense verb "said." Jesus spoke to these disciples.

**Am having** is present tense meaning Jesus himself emphatically is continuously possessing the will of God in order that these crowds may consume the soul food.

**Know not** is perfect tense with negation meaning these disciples themselves emphatically know not intellectually the will of God. The disciples thought that the satisfaction of hunger is more important than the needs of others: "But that One who has answered said, it has been written, man will not live by bread alone, but by every word which is going out through the mouth of God," Mt 4:4.

### John 4:33

**Were saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning the disciples were continuously affirming to one another.

**Did bring** is past tense meaning did a certain one of this crowd bring food to Jesus in order that Jesus may consume it? The negation “not: *me*” with this question is expected answer: No! They wondered how Jesus regained his strength as they took our Lord’s words literally that he had dined already. These disciples were struggling with the spiritual teachings of our Lord.

### John 4:34

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these disciples.

**Might be doing** is present tense subjunctive meaning the purpose of our Lord’s nourishment is that Jesus might continuously be producing the will of God, which is to serve: “Christ Jesus came into the world to save sinners,” 1Ti 1:15; “For the Son of man came to save that which had perished,” Mt 18:11; “even as the Son of man came not to be served, but to serve, and to give his life a ransom for many,” Mt 20:28.

**May finish** is past tense subjunctive meaning the second purpose of our Lord’s nourishment is that Jesus may complete God’s business, which is to die on the cross: “Therefore when Jesus took the vinegar he said, it has been finished; and he bowed the head and yielded up the spirit,” Joh 19:30; “I myself glorified thee on the earth; I completed the work which thou has given me in order that I may do,” Joh 17:4.

### John 4:35

**Not** is the word of emphasis in this sentence. This negation is the focus on this affirmation that these disciples themselves emphatically are not maintaining. This negation “not: *ouk*” with the question is expected answer: Yes! These disciples do say this expression. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Is coming** is present tense meaning the act of reaping is continuously appearing. Since harvest began about the middle of April, this would make it about the middle of December. They plan not for reaping at seed-time. They would agree with this assumption.

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these disciples.

**Lift and see** both are past tense imperatives meaning Jesus exhorted these disciples to raise up their faculty of knowing and perceive the spiritual ground because they are continuously ripe already for gathering of men into the kingdom of God. Not in four months, but the harvest of souls is ready! These Samaritans are approaching and the today is the time for salvation: “for it is saying, I listened to thee in an accepted time and I helped thee in a day of salvation: behold, now is the well-accepted time, behold now is the day of salvation,” 2Co 6:2.

### John 4:36

**The one** is the word of emphasis in this sentence. This article is subject of the present tense verb “is receiving and is gathering.” This reaper is continuously claiming and collecting a reward towards eternal life. We can only invite others unto eternal life: “I became to the weak as weak one is, in order that I may gain the weak. I have become all things to all these, in order that by all means I may save some. And I am doing this on account of the glad tidings, in order that I may become a fellow-partaker of it.” 1Co 9:22-23. It is not that Paul saved them: “I myself planted, Apollos watered, but God was giving growth; so that that one who is planting is neither anything, nor that one who is watering, but God who is giving growth. But that one who is planting and that one who is watering are one; but each will receive his own reward according to his own labor. For we are fellow-workers of God; husbandry of God, ye are building of God,” 1Co 3:6-9. All other possessions stay behind.

**Might be rejoicing** is present tense subjunctive meaning the purpose of this reward is that the sower and reaper might be continuously rejoicing together.

#### **John 4:37**

**(In) this** is the words of emphasis in this sentence. This prepositional clause means the statement that the sower and the reaper are rejoicing together is the true teaching. The article with “true” makes this adjective a definite reference to this doctrine: “Then let me sow, and let another eat; yea, let my offspring be rooted out,” Job 31:8; “They that sow in tears shall reap in joy,” Ps 126:5.

#### **John 4:38**

**I,** is the word of emphasis in this sentence. Jesus is the focus in this verse. Jesus himself commissioned the disciples in order that they might be harvesting souls.

**Have not labored** is perfect tense with negation meaning these disciples have not toiled because others have grown weary with instructions. The teachings of parents and grandparents should receive a lot of credit: “while I am taking remembrance of the unfeigned faith in thee, which dwelt first in thy grandmother Lois and in thy mother Eunice, and I have been persuaded that also in thee,” 2Ti 1:5.

**Have entered** is perfect tense meaning these disciples themselves emphatically have entered into their weariness: “But that one who is planting and that one who is watering are one; but each will receive his own reward according to his own labor,” 1Co 3:8; “For keep remembering, brethren, our labour and toil; for because we are working night and day, for we burden not any of you, we are proclaiming to you the glad tidings of God,” 1Th 2:9.

#### **John 4:39**

**(Out of) that city** are the words of emphasis in this sentence. This prepositional clause means the woman went away into the city Sychar, verse 28, and those men of that city that she spoke to came unto Jesus, verse 30.

**Believed** is past tense meaning many of those Samaritan men placed their confidence in Jesus. The reason that they trusted in Christ is the testimony of this woman. The conjunction “that: *oti*” after the verb of witnessing is translated as quotation marks.

**Told** is past tense meaning Jesus spoke from the verse 29: “come, see a man who told me all things whatsoever I did.” Notice that it did not take a miracle for these followers to believe. What a contrast of Nazareth where our Lord read Scripture and they rejected him: “And they were being offended in him.

But Jesus said to them, a prophet is not without honor except in his own country and in his own house," Mt 13:57. The Jews rejected the testimony of the Scripture, but the Samaritans accepted the testimony of this woman, who is a known sinner.

#### **John 4:40**

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb "came." Even as the Samaritans followed Jesus. These Samaritans became followers of our Lord Jesus Christ.

**Asked** is past tense meaning these Samaritans begged in order that Jesus may remain with these Samaritans.

**Abode** is past tense meaning Jesus remained in that place for two days. The city of Sychar gave Jesus the golden key and our Lord accepted the warm welcome that they extended to Jesus. The orthodox Jews begged Jesus to depart from their coasts: "And behold, all the city went out to meet Jesus; and after they have seen him, they besought him so that he may depart from their borders," Mt 8:34.

#### **John 4:41**

**Many** is the word of emphasis in this sentence. This adjective is referring to the many persons from Sychar believed in verse 39. But now many more in comparison to those before believed.

#### **John 4:42**

**Were saying** is imperfect tense meaning these newborn followers of Christ were continuously affirming to this woman. The conjunction "that: *oti*" after the verb of speaking is translated as quotation marks.

**Have heard and know** both are perfect tenses meaning these Samaritans themselves emphatically have considered what Jesus has said and they know intellectually that Jesus is most certainly the Saviour of the world meaning Jesus is the Christ. The article with Saviour and Christ addresses that these Samaritans are referring to the definite Messiah which they had knowledge: "And we ourselves have seen and are bearing witness that the Father has sent the Son Saviour of the world," 1Jo 4:14. In the previous verse, they believed because of his word. During these two days, Jesus told them that he is the Christ as our Lord did to the woman, verse 26. Many new babes in Christ was led to the Lord by one and another teaches the meat of the Word. We are told not only make disciples, but also teach them: "But keep refusing the profane and old wives fables; but keep exercising thyself to piety; for bodily exercise is profitable for a little; but piety is profitable for everything, which is having promise of life of which is now and of which is coming," 1Ti 4:7-8; "Keep charging these things and keep teaching," 1Ti 4:11.

#### **John 4:43**

III. Ministry of that Word, John 1:29-12:11

F. Second miracle with the sick son in Capernaum, verses 43-54

43 **But (after) the two days** He went forth thence, and went away (into) Galilee. 44 For Jesus **Himself** testified, "a prophet is having not honor (in) his own country." 45 Therefore **when** He came (into) Galilee the Galileans received Him, *because* they have seen all things which He did (in) Jerusalem (during) the feast, for they themselves also went (to) the feast. 46 Therefore Jesus **came** again (to) Cana of Galilee, where He made the water wine. And there was a certain courtier, whose son was sick (in) Capernaum. 47



**This one** *who* has heard "Jesus is come (out of) Judea (into) Galilee," went out (to) Him, and was asking in order that he may come down and may heal his son; for he was being about to be dying. 48 Therefore Jesus said (to) him, unless ye should see signs and wonders ye shall in no wise believe. 49 The courtier is saying (to) Him, Sir, come down (before) my little child dies. 50 Jesus is saying to him, keep going; thy son is living. And the man believed the word which Jesus said to him, and was going away. 51 But **already** *while* he was going down his bondmen met him, and reported, saying, "thy child is living." 52 Therefore he inquired (from) them the hour (in) which he got better. And they said to him, "the fever left him yesterday *at the* seventh hour." 53 Therefore the father knew that *it was* (at) that hour (in) which Jesus said to him, "thy son is living." And he himself and his house **believed**. 54 Jesus did again this second **sign**, *after* He has come (out of) Judea (into) Galilee.

**(After) the two days** are the words of emphasis in this sentence. This prepositional phrase refers to the two days that Jesus remained with these Samaritans in Sychar, verse 40.

**Went forth and went away** both are past tenses meaning Jesus forsook that place of Sychar and departed into Galilee: "And Jesus returned in the power of the Spirit to Galilee; and a rumour went out into the whole country around concerning him," Lu 4:14. It does not mention our Lord's disciples again until Joh 6:3. The place in Galilee was in Nazareth as mentioned by Lu 4:16-30 in our Lord's first rejection in his hometown, verse 44. Then he returned to Cana, verse 45-46.

#### John 4:44

**Himself** is the word of emphasis in this sentence. This pronoun is apposition to "Jesus" meaning Jesus himself emphatically gave testimony. The conjunction "that: *oti*" after the verb of speaking is translated as quotation marks.

**Is not having** is present tense with negation meaning Jesus who is a prophet is not possessing reverence in his own town of Nazareth: "And he said, verily I am saying to you, no prophet is acceptable in his own country," Lu 4:24. John does not mention this first rejection of our Lord to his hometown, but because John wrote so late, the readers who read the other Gospels would understand this statement.

#### John 4:45

**When** is the word of emphasis in this sentence. This particle refers to other particle "therefore" meaning consequently being rejected by Nazareth, as soon afterwards Jesus appeared into Galilee, which is other parts of Galilee, these Galileans granted access to our Lord. Jesus continued his mission as he set out to do before the interruption at Sychar, verse 3.

**Have seen** is past tense participle translated with the use of cause: "*because.*" AMP, CEV, HCSB, NET, TWENTY and Williams agree with this use, while Moffatt and Tyndale have the use of substantive: "he was welcomed by the Galileans, who had seen all he did at the festival in Jerusalem." These Galileans witnessed the miracles in Jerusalem: "But when he was in Jerusalem at the Passover, at the feast, many believed on his name, while they were beholding his signs which he was doing," Joh 2:23. These miracles are not recorded by John: "Therefore Jesus did many other signs in presence of his disciples, which are not written in this book," Joh 20:30.

#### John 4:46

**Came** is the word of emphasis in this sentence. This verb is past tense meaning Jesus appeared in Cana consequently of the other believers in Galilee found in the previous verse. This is the second appearance of our Lord: “again,” Joh 2:1.

**Made** is past tense meaning John explains to his readers the exact place where he appeared again. Jesus produced the water in the manner of wine. John mentions this first miracle as prelude to our Lord’s second miracle.

**Was,** is the word of emphasis in this sentence. This verb is imperfect tense meaning John declares the historic event of a certain officer of a prince.

**Was being sick** is imperfect tense meaning the son of this officer was continuously being weak or feeble with physical sickness in Capernaum. Jesus resided with his mother and his disciples in Capernaum before he left for the Passover at Jerusalem, Joh 2:12. John only records this second miracle. This courtier travelled from Capernaum to Cana to find Jesus.



#### **John 4:47**

**This one** is the word of emphasis in this sentence. This pronoun is subject of the past tense verb “went out” meaning this courtier departed towards Jesus. If this man left Capernaum, it would be a day journey. The moment that he perceived that Jesus was in town, he left where he was and found Jesus. Notice that this person from a high office thought nothing of going to find aid from Jesus.

**Has heard** is past tense participle translated with the use of substantive modifying the pronoun “this one.” The conjunction “that: *oti*” after the verb of hearing is translated as quotation marks.

**Was asking** is imperfect tense meaning this nobleman was continuously begging Jesus.

**May come and may heal** both are past tense subjunctive meaning the purpose of this plea is that Jesus may travel down to Capernaum and may cure this nobleman’s son. Cana is in a higher up country while Capernaum lay on the lake, which defines the term: “come down,” Joh 2:12. Our Lord’s fame spread throughout Galilee and this courtier supposed that Jesus needed to be present to perform a miracle of healing.

**To be dying** is present tense infinitive with the use of completing the imperfect tense verb “was being about.” This courtier’s son was at the point of death. This nobleman may have tried every doctor, but now that his son is at the point of death is pertinent. Many only seek God when it is their last resort.

#### **John 4:48**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this nobleman consequently of demanding Jesus to be present for this miracle.

**Should see** is past tense subjunctive meaning the condition of their belief is that the crowds should perceive signs and wonders which are the present miracles, Ac 4:30 5:12 14:3 15:12. Whereas wonders and signs are pending or future miracles with the invitation to turn to God, Ac 2:19,22,43 6:8 7:36. False Christs can show signs and wonders, Mt 24:24 2Th 2:9. The plural is that Jesus addressing the audience nearby. During our Lord’s mission, God established a witness of a so great salvation with these signs and wonders: “while God was bearing witness with them by both signs and wonders, and various acts of power, and distributions of the Holy Spirit, according to his will,” Heb 2:4. Notice first that Jesus preached like any other men, like other prophets in his speech. This shows his humanity. Secondly, it is God who was bearing witness. These acts have their origins from God. God’s purpose was to get attention to unbelievers who seeks the supernatural. Thirdly, the acts referred by the writer of Hebrew in late 67 AD were referring to the supernatural acts as they were in the past. The main verb is found in verse 3, was confirmed (past passive tense). Now the participle is in the present tense. When you have the main verb past tense, the participle with it will be translate one step back, while if it was in present tense, it would be translated in the tense provided. Since the closing of Canon, there is no need for signs and wonders as our Lord’s mission is finished and the Church is established.

**Shall in no wise believe** is past tense subjunctive with emphatic negation. In English, we cannot have double negative, but in Greek, double negation is used for emphasis. These crowds shall in no wise have confidence in Jesus unless they witness with their eyes miracles. Many today believe today the Roman Catholic Church when they witness a visitation of Mary. Their faith grows towards this Babylon.

#### John 4:49

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning the nobleman is continuously affirming to Jesus.

**Come down** is past tense imperative meaning this courtier exhorted Jesus by addressing him as one who has the power to heal. This exhortation was that Jesus would come down to Capernaum. This nobleman first was continuously begging, verse 47, and now demanded for Jesus to travel to his home.

**Dies** is past tense infinitive translated with the use of time because of the preposition (before): “*prin.*” The noun child is translated with the use of accusative of general reference being the subject of this infinitive verb.

#### John 4:50

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to this nobleman.

**Keep going** is present tense imperative meaning keep pursuing his journey. This nobleman does not our Lord’s presence.

**Is living** is present tense meaning the nobleman’s son is continuously recovering. If our Lord only gave his exhortation without this promise, the nobleman would be sent away empty.

**Believed** is the word of emphasis in this sentence. This verb is past tense meaning this nobleman trusted in the promise that his son was healed at that moment.

**Was going away** is imperfect tense meaning the nobleman was continuously pursuing his journey back to his home.

#### John 4:51

**Already** is the word of emphasis in this sentence. This adverb modifies the past tense verbs “met and reported.” The servants of this nobleman now greeted him in a hostile sense and proclaimed to their boss. This courtier must have thought that they were coming with bad news but in his heart, he held on to our Lord’s promise. What a conflict in his mind and heart!

**Was going down** is present tense participle translated with the use of genitive absolute with reference of time: “*while.*” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle verb.

**Saying** is present tense participle with the use of manner. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks. This report of the nobleman’s son is continuously recovering just as Jesus promised in verse 50.

#### John 4:52

**Inquired** is the word of emphasis in this sentence. This verb is past tense meaning this nobleman consequently ascertained from these servants the hour because of this report.

**Got** is past tense meaning the son possessed recovery.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these servants spoke to this nobleman. The conjunction "that: *oti*" after the verb of speaking is translated as quotation marks.

**Left** is past tense meaning the serious fever expired the day before at 1 P.M. This healing of fevers demonstrates the dominion of Christ over sin and the devil and is thus a sign that awakens faith in the messianic salvation.

### **John 4:53**

**Knew** is the word of emphasis in this sentence. This nobleman consequently because of this answer knew by experience with our Lord's promise and the report from his servants.

**Believed** is past tense meaning this nobleman himself emphatically and his household trusted in the Lord: "And these ones said, believe on the LORD Jesus Christ, and thou will be saved, thou thyself and thy house," Ac 16:31. Our families are not guaranteed for salvation because one person is saved. We cannot save someone else because of blood, will of man, nor the will of the flesh, but of God, Joh 1:18. Now that light has entered in that house, his light will shine upon their darkness. This nobleman is fortunate that his family accepted his testimony and trusted in the Lord.

### **John 4:54**

**Sign** is the word of emphasis in this sentence. This is the second sign that Jesus performed. This first miracle was turning water into wine.

**Has come** is past tense participle is translated with the use of time: "*after.*" Jesus appeared out of Judea into Galilee. This is when Jesus first visited Cana, Joh 2:1.

### **John 5:1**

III. Ministry of that Word, John 1:29-12:11

G. Healing infirm man near pool Bethesda in Jerusalem, John 5:1-16

1 **(After) these things** there was a feast of the Jews, and Jesus went up (into) Jerusalem. 2 **And there is** a pool (in) Jerusalem (at) the sheepgate, which *is* being called in Hebrew Bethesda, *which* is having five porches. 3 A great multitude of the ones who are being sick, blind, lame, withered, *of the ones who* are awaiting the moving of the water were lying (in) these. 4 For **a messenger** (from) time to time was descending (in) the pool, and was agitating the water; therefore the one who entered first (after) the agitation of the water, was becoming well, whatever disease he was being held by. 5 **But a certain man was** having there thirty eight years (in) infirmity. 6 *After Jesus* saw **this one** who is lying, and knew that he is having already a long time *in that case*, He *is saying* to him, are thou desiring to become well? 7 The one who is being infirm **answered** Him, Sir, I am having not a man; in order that whenever the water should be agitated he may put me (into) the pool but (while) I myself am coming another is descending (before) me. 8 Jesus is saying to him, arise, take up thy bed, and keep walking. 9 **And immediately that man became** well, and he took up his bed, and he was walking; but it was Sabbath (on) that day. 10 Therefore the Jews were saying to the one who has been healed, it is Sabbath; it not lawful for thee to take up the bed. 11 **He answered them**, the One Who made me well, that One said, take up thy bed and keep walking. 12 Therefore they asked him, who is the man who said to thee, take up thy bed and keep

walking? 13 But **that one** who was healed knew not who it is; for Jesus moved away, *because* a crowd was (in) the place. 14 **(After) these things** Jesus is finding him (in) the temple, and said to him, behold, thou have become well: stop sinning anymore, in order that something worse may become to thee. 15 That man went away and told the Jews that it is Jesus Who made him well. 16 And **(because of) this** the Jews were persecuting Jesus, and were seeking to kill Him, because He was doing these things (on) a Sabbath.

**(After) these things** are the words of emphasis in this sentence. This prepositional clause refers to the healing of the nobleman's son and the salvation of this courtier.

**Was**, is imperfect tense meaning there was a Passover in the spring of A.D. 29. Jesus was in Samaria in December, Joh 4:35. During our Lord's ministry, this was his second visit to Jerusalem. His first visit was when Jesus cleansed the temple outer courts, Joh 2:12-25. The third Passover, Jesus did not go to Jerusalem, Joh 6:4, but fed 5,000 during the spring of A.D. 30.

**Went up** is past tense meaning Jesus ascended to Jerusalem. The elevation of Jerusalem is higher than Cana.

## **John 5:2**

**Is**, is the word of emphasis in this sentence. This verb is present tense meaning there is a pool called Bethesda at one of gates of the city of Jerusalem, which is called sheep-gate, Ne 3:1,32 12:39. It was in the north-eastern wall of the city. As Bovet says, "the small cattle which entered Jerusalem came there certainly by the east; for it is on this side that the immense pastures of the wilderness of Judea lie." Nehemiah mentions fish gate, Ne 3:3; old gate, Ne 3:6; valley gate, Ne 3:13; dung gate, Ne 3:14; fountain gate, Ne 3:15; water gate, Ne 3:26; horse gate, Ne 3:28; keeper gate, Ne 3:29; command gate, Ne 3:31. This makes a total of 10 gates. The porches seem to have been small erections for the accommodation of the sick. This provided the shelter for these sick persons. These descriptions gave the universal reader a Jerusalem before its destruction, but does not give proof that this Gospel was written prior to the destruction. His readers would have knowledge of these gates prior to its destruction, and an old man looking back on the city as he knew it. The city was destroyed, but the pool evidently still existed.

Old  
Gat





### John 5:3

**(In) these** are the words of emphasis in this sentence. This prepositional clause refers to the five porches of the pool.

**Were lying** is imperfect tense meaning a great number of sick ones were continuously lying down underneath these five porches.

**Are awaiting** is present tense participle translated with the use of substantive modifying the article “of the ones.” This portion “awaiting the moving of the water” and the next verse are omitted by MSS. Those who agree with these MSS suggest that this interpolation must be very ancient, for it is found already in one of the Syriac Versions, and Tertullian alludes to it. Did these cures happen? Very unlikely as a great number of people today were ignorant and superstitious. There are quite a few who go to faith healers today who believe they are healed.

### John 5:4

**Messenger** is the word of emphasis in this sentence. This noun is the subject of the imperfect tense verbs “was descending and was agitating,” meaning an angel was continuously according to a set time coming down from heaven in the pool and was continuously disturbing the water. This tradition was rehearsed by the infirm in verse 7. More than likely, however, the pool was fed by intermittent springs that caused the disturbance.

**Was becoming** is imperfect tense meaning the first person who stepped into the pool after this agitation was continuously making this one whole. This one is restored to health.

**Was being held by** is imperfect tense in passive voice meaning this healed person was continuously being released by whatever sickness.

### John 5:5

**Was,** is the word of emphasis in this sentence. This verb is imperfect tense meaning a certain person was continuously there.

**Having** is present tense participle translated with the use of periphrastic modifying the verb “was.” This certain person was continuously possessing in that place 38 years in feebleness of health.

### John 5:6

**This one** is the word of emphasis in this sentence. This pronoun is direct object of the verb “saw.” John describes this one as the person who is continuously lying down under the pillars.

**Saw and knew** is past tense participles translated with the use of time: “*after.*” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “Jesus saw him lying, and knew that his disease had been a long time upon him, and said to him.” Jesus observed this person and knew by experience that this one is continuously possessing already a long time in this infirmity.

**Is saying** is present tense meaning Jesus is continuously affirming to this person.

**To become** is past tense infinitive with the use of completing the present tense verb “are desiring.” Jesus is questioning to this person if this one is continuously wishing to be made whole, which is restored to health.

#### **John 5:7**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning this one who is continuously being weak gave an answer to our Lord’s question in the previous verse.

**Am not having** is present tense with negation meaning this infirm is not continuously possessing a person. This person believed in the myth of being into the water after it agitated.

**Should be agitated** is past tense in passive voice subjunctive meaning as soon as the angel should stir up the water.

**May put** is past tense subjunctive meaning the purpose of this person is that he may insert this infirm into the pool.

**Is descending** is present tense infinitive translated with the use of time because of the preposition and article “(while): *en w.*” Notice the contrast “but: *de*” of this one himself emphatically is continuously going and the other is continuously going down into the pool before him. This one is all alone with a great need! What a great frustration! 38 years with no help! The name of the pool is Bethesda, which means “house of mercy.” This person could not find mercy!

#### **John 5:8**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to this person.

**Arise** is past tense imperative meaning Jesus exhorted this person to rise up to his feet.

**Take up** is past tense imperative meaning Jesus exhorted this person to carry off his camp bed.

**Keep walking** is present tense imperative meaning Jesus is exhorting this person to keep walking. This exhortation is not just a few steps, but continuous walking as if he has been doing this all his life.

#### **John 5:9**

**Immediately** is the word of emphasis in this sentence. This adverb modifies the past tense verb “became.” This restoration to health happened straightway.

**Took up** is past tense meaning this one followed the exhortation of our Lord.

**Was walking and was** both are imperfect tenses meaning this one was continuously walking but it was Sabbath. What a miracle, the moment that this person stood up, he could walk without any difficulty. Jesus has done this miracle before when he cured a paralytic in Nazareth, Mt 9:2-8 Mr 2:1-12 Lu 5:17-26. This was during our Lord’s first year of popularity. Notice the contrast “but: *de*” of this person walking and that day was Sabbath. In addition, notice there is no article with “Sabbath” meaning any particular Sabbath is at issue. Since Abib 15 fell on a Monday that year, this would be a few days before the Passover. This controversy will spread to Galilee on our Lord’s return, Mt 12:1-14 Mr 2:23-3:6 Lu 6:1-11.

### John 5:10

**Were saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning the Jews were continuously affirming to the healed infirm.

**Has been healed** is perfect tense in passive voice participle translated with the use of substantive modifying the article “to the one.” Jesus restored this one to health in the past and is having abiding results.

**To take up** is past tense infinitive with the use of subject because of the present tense impersonal verb “is not lawful.” These Jews were continuously saying to this healed man that it is not right and proper to roll up his camping bed on Sabbath. It was more than just removing his cot, as each one of them got out bed that morning. It was about Jesus! The hostility of these Jews toward Jesus brought this charge against the infirm man. These Jews took the carrying of his bed as a burden, Jer 17:21,24. His punishment would be scourging or death. The law only prohibited civil labour, and carrying burdens for their own profit, and in the way of their trade; it forbade the doing of nothing, which was to be done as a public testimony of the goodness and mercy of God showed to persons.

### John 5:11

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning this healed infirm gave an answer to their statement of the unlawfulness of carrying his bed.

**Said** is past tense meaning that One who produce this restoration of health spoke the two commands and he followed them. This person sheltered himself of the pending charge under the authority of this miracle worker. The burden of responsibility is now shifted!

### John 5:12

**Asked** is the word of emphasis in this sentence. This verb is past tense meaning these Jews questioned this healed infirm who is this person. Since this person is putting the responsibility of this accusation upon Jesus, these Jews wanted to know who gave this one these commands. They did not say whom this healer is. They ignored our Lord’s healing and mercy.

### John 5:13

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse.

**Knew not** is pluperfect tense meaning this healed infirm knew not intellectually who this one is. This is the second visit of our Lord to Jerusalem, but our Lord’s fame must not have reached this person.

**Moved away** is past tense meaning Jesus slipped away secretly. This is the only place that this verb is used in the New Testament. This verb also has the idea of someone else beckoned away our Lord, but this would be in the passive voice. The present tense would show that Jesus did not wish to unduly excite the multitude and avoided the danger of a tumult. But here is past tense meaning it just happened because of the crowd.

**Was**, is present tense participle translated with the use of genitive absolute with reference to cause: “because!” CEV, HCSB, TWENTY and Tyndale agree with this use while AMP, NET and Williams have reference to concession: “since there was a crowd at the place.” Genitive absolute participles normally have reference to time as EMTV has translated: “while a crowd was in that place.” The noun “of crowd” is also translated with the use of genitive absolute being the subject of this genitive participle verb.

#### **John 5:14**

**(After) these things** are the words of emphasis in this sentence. This prepositional clause refers to the dialogue between the Jews and this healed infirm.

**Is finding** is present tense meaning Jesus is continuously discovering the healed infirm in the temple courts.

**Said** is past tense meaning Jesus spoke to this healed infirm.

**Have become** is perfect tense meaning this person has appeared in good health. This restoration of health occurred in the past and is having abiding results.

**Stop sinning** is present tense imperative with negation meaning Jesus is continuously exhorting this person to stop wandering from the path of uprightness and honour from this moment.

**May become** is past tense subjunctive meaning the purpose of living upright is that something worse than being lame may happen to this one. Some say that this one was sick because of sin. Jesus answered this with the blind person: “And his disciples asked him saying, Rabbi, who sinned, this one or his parents, in order that he may be born blind? Jesus answered, this one neither sinned nor his parents but in order that the works of God may be manifested in him,” Joh 9:2-3. Jesus is referring to his present sins and exhorted this person to stop this path towards destruction. This broad path of unrighteousness is worse than even the 38 years of being infirm. Jesus healed this man’s body earlier, now he is concerned for his soul. Many today are looking to myths of agitated waters, but if they look to Jesus, true salvation will happen.

#### **John 5:15**

**Went away** is the word of emphasis in this sentence. This verb is past tense meaning that healed infirm departed from Jesus.

**Told** is past tense meaning that person reported to the Jews that it is Jesus who produced his restoring to health. What was the motive of this person to convey this information to our Lord’s enemies? He was not ungrateful, but did he take heed to our Lord and did salvation come to his heart? We need not to judge, for we know not this person’s heart.

#### **John 5:16**

**(Because of) this** are the words of emphasis in this sentence. This prepositional clause refers to the revelation that Jesus worked on a Sabbath.

**Were persecuting and were seeking** both are imperfect tenses meaning these Jews were continuously pursuing Jesus in a hostile manner and were continuously striving after a way in order that they may murder Jesus. This hatred continued into Galilee as Jesus heals a man’s hand on the Sabbath: “And the Pharisees were going out immediately and were taking counsel with the Herodians against him, how they

may destroy him,” Mr 3:6; “But they themselves were filled with madness, and were consulting with one another as to what they should do to Jesus,” Lu 6:11.

**Was doing** is imperfect tense meaning Jesus was continuously performing these works on a Sabbath.

### John 5:17

#### III. Ministry of that Word, John 1:29-12:11

##### H. Claiming deity to the religious rulers, verses 17-30

17 **But Jesus** answered them, My Father is working (until) now, and I Myself am working. 18 Therefore **(because of) this** the Jews were seeking more to kill Him, because He was not only breaking the Sabbath, but also was calling His Father God, making Himself equal with God. 19 Therefore Jesus **answered and said** to them, verily verily I am saying to you, the Son is not being able to be doing (from) Himself anything, unless He should be seeing the Father *Who* is doing anything: for whatever this One should be doing, the Son also is doing these things in like manner. 20 For **the Father** is loving the Son, and is showing all things to Him which He Himself is doing; and He will show greater works than these to Him, in order that ye yourselves might be wondering. 21 For **even as** the Father is raising up the dead and is quickening, thus also the Son is quickening whom He is willing. 22 For **the Father** is judging no one, but He has given all judgment to the Son, 23 in order that all might be honoring the Son even as they are honoring the Father. **The one** who is honoring not the Son is honoring not the Father Who sent Him. 24 **Verily** verily I am saying to you, "the one who is hearing, My word and is believing the One Who sent Me, is having eternal life, and is not coming (into) judgment, but has passed (out of) death (into) life." 25 **Verily** verily I am saying to you, "an hour is coming and now is, when the dead will hear the voice of the Son of God, and the ones who heard will live." 26 For **even as** the Father is having life (in) Himself, so He gave also to the Son to be having life (in) Himself. 27 And He gave to Him **authority** also to be doing judgment, because He is Son of man. 28 **Stop wondering** at this; for an hour is coming (in) which all the ones will hear His voice (in) the tombs, 29 and will come forth, the ones who did good *things* (to) a resurrection of life, and the ones who did evil *things* (to) a resurrection of judgment. 30 I Myself am **not being able** to be doing (from) Myself anything; even as I am hearing I am judging, and My judgment is just; because I am not seeking My will, but the will of the Father Who sent Me.

**Jesus** is the word of emphasis in this sentence. The focus is on our Lord Jesus Christ.

**Answered** is past tense meaning Jesus gave an answer to their dispute over healing on the Sabbath. There is no evidence of their verbal objection, only that they were continuously mistreating Jesus. It could be that they were shunning our Lord or some Jews could have stirred up the crowd against Jesus. Our Lord defends himself from the example of his Father.

**Is working** is present tense meaning God is continuously laboring this moment. God rested after creation, but since the fall, God has not rested because man is like an ox, who had gotten down into the ditch. Robertson says: “he made the Sabbath for man’s blessing, but cannot observe it himself.” They did not acknowledge that the miracle proved Christ’s Messiahship, but they were quite sure that doing it on the Sabbath proved his wickedness. Now Jesus refers to God as his Father, which is nothing short of blasphemy.

**Am working** again is present tense meaning Jesus himself emphatically is continuously laboring even on the Sabbath.

## John 5:18

**(Because) of this** are the words of emphasis in this sentence. This prepositional clause refers to the objection of our Lord Jesus.

**Were seeking** is imperfect tense meaning these Jews were consequently continuously craving to a greater degree in order that they may murder Jesus.

**Was breaking** but was calling both are imperfect tenses meaning in the minds of these Jews, Jesus was continuously overthrowing the laws concerning the Sabbath, but also was continuously affirming God as his Father. The result of this is continuously producing himself in the manner equal with God. The Jehovah Witnesses say that Jesus never confirmed his own deity, but these Jews understood our Lord's blasphemous claim in their eyes: "Who although he was subsisting in the form of God, esteemed it not rapine to be equal with God," Php 2:6. There are three persons in one Godhead, "I myself and the Father are One," Joh 10:30; but God the Father is greater while Jesus executed his mediatorial office: "for my Father is greater than me," Joh 14:28. Just as the Holy Spirit testifies concerning Jesus: "But whenever the Paraclete should come, whom I myself will send to you from the Father, the Spirit of truth, who is going forth from the Father, that One will bear witness concerning me," Joh 15:26. The Pentecostals are wrong to give glory to the Holy Spirit. All glory goes to God the Father: "and every tongue may confess that Jesus Christ is LORD to the glory of God the Father," Php 2:11. We need to pray to God the Father in our Lord Jesus name: "And whatsoever ye should ask in my name, I will do this, in order that the Father may be glorified in the Son," Joh 14:13.

## John 5:19

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently gave an answer to the Jews' reaction that Jesus is making himself equal with God.

**Said** is past tense meaning Jesus spoke to these Jews.

**Am saying** is present tense meaning Jesus is continuously affirming with this truly faithful saying.

**To be doing** is present tense infinitive with the use of completing the present tense verb "is not being able." Jesus is not continuously being capable to be continuously producing anything from himself. Jesus cannot go against the will of God. Notice Jesus refers himself as the Son. Since there is essential unity with God the Father, the Son act contrary to God even when the Son took on the form of man, the Son of man cannot commit sin by breaking the Sabbath: "For we are not having a high priest who is not being able to sympathise with our infirmities, but who has been tempted in all things according to our likeness, apart from sin," Heb 4:15.

**Should be seeing ... should be doing** both are present tense subjunctives meaning if Jesus is continuously producing anything, the Son should be continuously discerning what the Father should be continuously producing. This is following the will of God and oneness in operation. The Son cannot contradict the Father, so Jesus is doing what God is doing. Jesus can forgive sins: "But in order that ye may know that the Son of man is having authority on the earth to be forgiving sins: then he is saying to the paralytic, arise! and take up thy bed, and keep going to thy house," Mt 9:6. These Jews knew that only God can forgive sins: "why is this One speaking blasphemies thus? Who is being able to be forgiving sins, except one, God?" Mr 2:7. They did not understand the first claim here that Jesus is God. The Father and the Son are One: "I myself and the Father are One," Joh 10:30; "And confessedly great is the hidden thing of piety: God was manifested in the flesh, was justified in the Spirit, was seen by messengers, was

proclaimed among the nations; was believed on in the world, was received up in glory,” 1Ti 3:16. Paul told Titus that Jesus is the great God (notice no article with Saviour): “awaiting the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ,” Tit 2:13. John testifies again in his epistle: “And we know that the Son of God is come, and has given us an understanding in order that we might be knowing the true One; and we are in that true One, in his Son Jesus Christ. He himself is the true God, and the eternal life,” 1Jo 5:20.

### **John 5:20**

**The Father** is the word of emphasis in this sentence. The focus is now on God the Father.

**Is loving and is showing** both are present tenses meaning God is continuously loving as a friend Jesus and the Father is continuously revealing all works to the Son: “The Father is loving the Son, and he has given all things in his hand,” Joh 3:35; “No one has seen God at any time; the only begotten Son, the One who is in the bosom of the Father, the Same declared him,” Joh 1:18. The first claim is that Jesus follows the will of God. Here the second claim is that God loves Jesus and the Father shows all things to him. Notice God has a close intimate relationship with Jesus (*phileo*) and is loving him sacrificially (*agapeo*). Jesus is saying that God is befriending him like Abraham: “But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend,” Isa 41:8; “And the scripture was fulfilled which is saying, now Abraham believed in God, and it was reckoned to him for righteousness, and he was called a friend of God,” Jas 2:23. Jesus even called his disciples his friends: “I am calling you bondmen no longer, for the bondman knows not what his lord is doing; but I have called you friends, for all things which I heard of my Father I made known to you,” Joh 15:15.

**Is doing** is also present tense meaning God is continuously producing all these works.

**Will show** is future tense meaning God will reveal greater works than these works to Jesus: “Verily verily I am saying to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and the ones who heard will live,” Joh 5:25.

**Might be wondering** is present tense subjunctive meaning the purpose of revealing these greater works is that these Jews themselves emphatically might be continuously marveling: “Jesus answered them, I showed many good works to you from my Father; because of which work of them are ye stoning me?” Joh 10:32. The next verse shows these greater works.

### **John 5:21**

**Even as** is the word of emphasis in this sentence. This adverb modifies the present tense verbs “is raising” and “is quickening.” Just as the Father is continuously recalling the dead to life and is continuously keeping them alive: “Whoever should seek to save his life, will lose it; and whoever should lose it, will preserve it,” Lu 17:33. Because these verbs are present tense, the first verb of raising the dead is not known for Jesus at this time, but Jesus is also continuously restoring life with his miracles.

**Is willing** is present tense meaning Jesus is continuously desiring to be quickened together all: “And although ye are dead in the offences and in the uncircumcision of your flesh, he quickened together you with him, having forgiven us all the offences,” Col 2:13. This willingness indicated a spiritual resurrection: “The LORD is not delaying the promise, as some are esteeming delay, but is longsuffering towards us, because he is not willing that any should perish, but all should come to repentance,” 2Pe 3:9. FourFoldGospel says: “Christ exercised a discrimination in such resurrections; but the final, literal resurrection is without discrimination.”

## John 5:22

**The Father** is the word of emphasis in this sentence. This focus continues with God the Father.

**Is judging no one** is present tense with negation meaning God the Father is continuously not ruling on anyone.

**Has given** is perfect tense in passive voice meaning God has granted all judgment to Jesus. Even though: “For God sent not his Son into the world in order that he might be judging the world, but in order that the world may be saved through him,” Joh 3:17. But his word will still judge on the last day: “The one who is rejecting me and is not receiving my words, is having the One who is judging him: the word which I spoke, this will judge him in the last day,” Joh 12:48. Indeed, judgment takes place already on unbelievers: “The one who is believing on him is not being judged; but the one who is believing not already has been judged, because he has not believed on the name of the only begotten Son of God. And this is that judgment, that the Light has come into the world, and men loved the darkness rather than that Light; for their works were evil,” Joh 3:18-19. Similarly, believers will not come into judgment: “Verily verily I am saying to you, the one who is hearing, my word and is believing the One who sent me, is having eternal life, and is not coming into judgment, but has passed out of death into life,” Joh 5:24. They need have no fear of the last day: “That love has been perfected with us by this, in order that we might be having boldness in the day of judgment, that even as he himself is, also we ourselves are in this world,” 1Jo 4:17.

## John 5:23

**Might be honouring** is present tense subjunctive meaning the purpose of all those who are giving dignity to God might be continuously giving dignity also to Jesus.

**The one** is the word of emphasis in this sentence. This article is subject of the present tense verb “is not honouring.” The Father sent his Son and expects others will honour him: “And he sent at last to them his son, saying, they will have respect for my son,” Mt 21:37.

## John 5:24

**Verily** is the word of emphasis in this sentence. This oath is a truly faithful saying just as in verse 19.

**Am saying** is present tense meaning Jesus is truly faithfully and continuously affirming to these Jews. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Is having and is not coming** both are present tenses meaning the one who is continuously considering our Lord’s word that he is Messiah and is continuously trusting God’s witness is continuously possessing eternal life and is not continuously entering into judgment: “And this is the witness, that God gave to us eternal life; and this same life is in his Son. The one who is having the Son, is having that life; the one who is having not the Son of God, is having not that life,” 1Jo 5:11-12. The only way to come to the Father is through the Son: “Jesus is saying to him, I myself am that way and the truth and the life; no one is coming to the Father except by me,” Joh 14:6. The essence of belief is trusting God’s plan for salvation: “But Jesus cried and said, the one who is believing on me, is not believing on me, but on the One who sent me,” Joh 12:44. Notice the believer is not condemned anymore: “And enter not into judgment with thy servant: for in thy sight shall no man living be justified,” Ps 143:2. This justification is not based on what man has done, but on our faith in what Jesus has done for us, “because we know that a man is not being justified by works of the law, but through faith of Jesus Christ, also we ourselves believed on Christ



Jesus, in order that we may be justified by faith of Christ, and not by works of the law; because all flesh will not be justified by works of the law,” Ga 2:16; “Therefore because we were justified by faith, we are having peace toward God through our LORD Jesus Christ,” Ro 5:1; “Therefore there is now no condemnation to the ones who are in Christ Jesus, who are walking not according to flesh, but according to the Spirit,” Ro 8:1.

**Has passed** is perfect tense meaning the believer has stepped out of death into life: “We ourselves know that we have passed from death to life, because we are loving the brethren; the one who is loving not his brother, is abiding in death,” 1Jo 3:14. Notice John in his epistle is giving signs in the heart of a Christ that he may know that ye are having eternal life, 1Jo 5:13. This is for the security of the believer. In this Gospel, John is giving signs such as these miracles of healed infirm in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing in his name, Joh 20:31. Before salvation, we are dead in trespasses and sins, Eph 2:1. Paul also said: “also because we are dead in offences, he quickened us with Christ; ye are saved by grace,” Eph 2:5; “And although ye are dead in the offences and in the uncircumcision of your flesh, he quickened together you with him, having forgiven us all the offences,” Col 2:13.

### John 5:25

**Verily** is the word of emphasis in this sentence. This oath is a truly faithful saying just as in the previous verse and verse 19.

**Am saying** is present tense meaning Jesus is truly faithfully and continuously affirming to these Jews. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks just like the previous verse.

**Is coming and now is** both are present tenses meaning the time is continuously coming which shows that something is just at hand. The spiritual awakening from the dead was then in progress as Jesus is the author of it, and his word is the means of it. Jesus spoke of this in Nazareth in his reading from Isaiah: “the Spirit of the LORD is upon me, on account of which he anointed me to be announcing the glad tidings for himself to the poor, he has sent me to heal the ones who have been broken in the heart, to proclaim deliverance to captives and recovery of sight to the blind, to send forth the ones who have been crushed in deliverance, to proclaim the acceptable year of the LORD. And after he has rolled up the book, he delivered it to the attendant and sat down, and the eyes of all in the assembly were fixing upon him. And he began to be saying to them, this scripture has been fulfilled today in your ears,” Lu 4:18-21. This is a different time from verse 28, where the hour there is the bodily resurrection, but here is the spiritual resurrection.

**Will hear and will live** both are future tenses meaning from that moment the spiritual dead will understand the voice of Jesus, and those who comprehended will be born again: “But the one who was sowed on the good ground, this is the one who is hearing and understanding the word; who is bringing forth fruit indeed, and is producing one hundred, another sixty, another thirty,” Mt 13:23.

### John 5:26

**Even as** is the word of emphasis in this sentence. This adverb modifies the present tense verb “is having.” This is the same adverb as found in verse 21 where the Father and the Son are both quickening. Now the Father and the Son are both possessing life in them: “Jesus is saying to him, I myself am that way and the truth and the life; no one is coming to the Father except by me,” Joh 14:6; “Life was in him, and that Life

was the Light of men,” Joh 1:3; “As the living Father sent me, and I myself am living because of the Father; and the one who is eating me, this one also will live because of me,” Joh 6:57.

### **John 5:27**

**Authority** is the word of emphasis in this sentence. This is direct object of the past tense verb “gave.” God furnished Jesus with power of rule for carrying out judgment because Jesus is Son of man: “and he charged us to proclaim to the people, and to testify fully that he himself is the One who is being appointed by God judge of living and dead,” Ac 10:42; “and he put all things under his feet; and gave him to be head over all things to the assembly,” Eph 1:22; “Thou subjected all things under his feet,” Heb 2:8. The expression “the Son of man” is known among the Jews as a designation of the Messiah as from the first promise: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,” Ge 3:15. Notice there is no article with “son” referring the essence of this title “Christ” is belonging to Jesus. The Jews understood that the Messiah would come: “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him,” Da 7:13.

### **John 5:28**

**Stop wondering** are the words of emphasis in this sentence. This verb is present tense imperative with negation meaning Jesus is continuously exhorting these Jews to stop marveling that God gave Jesus authority for the final judgment because our Lord is Christ.

**Is coming** is present tense meaning the time is continuously appearing for the bodily resurrection. This is different from the spiritual resurrection referred to in verse 25 as that hour now is.

**Will hear** is future tense meaning the physical dead ones will understand his voice in the tombs. Notice it is all those who passed away: “And for as much as it is being apportioned to men once to die, and after this, judgment,” Heb 9:27. Jesus speaks of resurrection in general: “having a hope in God which also they these ones themselves are receiving, that a resurrection is being about to be of the dead, both of just and of unjust,” Ac 25:15. In the resurrection, there are two parts. The believers in Christ are part of the first resurrection: “The one who is having part in the first resurrection is blessed and holy: the second death is not having authority over these ones; but they will be priests of God and of Christ, and they will reign with him a thousand years,” Re 20:6. After the Millennium, the second resurrection of the wicked takes place: “And I saw the great white throne and the One who was sitting on it, of whom the earth and the heaven fled from his face, and a place was not found for them. And I saw the dead, the small and the great, who were standing before God, and books were opened; and another book was opened, which is of life and the dead were judged out of the things which had been written in the books according to their works. And the sea gave up the dead in it, and the death and the Hades gave up the dead in them; and they were each judged according to their works: and the death and the Hades were cast into the lake of fire. This is the second death the lake of fire. And if anyone was not found written in the book of life, he was thrown into the lake of fire,” Re 20:11-15.

### **John 5:29**

**Will come forth** is future tense meaning the physical dead persons will proceed either to a resurrection of life or to a resurrection of judgment: “And these ones will go away into eternal punishment; but the righteous into eternal life,” Mt 25:46; “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt,” Da 12:2. This is NOT based upon works here as the righteous produced good because they accepted salvation by grace: “For the wages of

sin is death; but the free gift of God is eternal life in Christ Jesus our LORD,” Ro 6:23. Self-righteous people are not friends of Jesus because they believed not his words: “Everyone who has been begotten of God, is not practising sin, because his seed is abiding in him; and he is not being able to be sinning, because he has been begotten of God,” 1Jo 3:9. Christians are not habitual practising sin. Because we are saved by grace, should we continue in sin present tense, Ro 6:1. No! This does not mean that we will never sin again. But as Paul said, just because we have been enlighten to his glory, this does give us freedom to sin, 1Pe 2:16. Notice that the only criteria for gaining eternal life now is "hears my word and believes him who sent me." Of course, this "hearing" means not simply to listen to, but also to accept and submit to the teaching of Jesus. One who does this is in fact believing "on him who sent me," for Jesus makes it clear that to reject him is to reject his Father, Joh 5:24. Those who do good are those who believe on; those who do evil are those who reject Jesus. This underlines that Jesus is the source of eternal life now, as well as the Judge at the end of time.

### John 5:30

**Not being able** are the words of emphasis in this sentence. This verb is present tense with negation meaning Jesus himself emphatically is not continuously being capable: “GUV Therefore Jesus answered and said to them, verily verily I am saying to you, the Son is not being able to be doing from himself anything, unless he should be seeing the Father who is doing anything: for whatever this One should be doing, the Son also is doing these things in like manner,” Joh 5:19.

**To be doing** is present tense infinitive with the use of completing the verb “am not being able.” Jesus himself is not continuously capable to be continuously producing anything from himself: “therefore Jesus said to them, whenever ye should lift up the Son of man, then ye will know that I am; and I am doing nothing from myself, but as my Father taught me, I am speaking these things,” Joh 8:42. Jesus is continuously seeking the will of God. This makes our Lord’s judgment just: “But we know that the judgment of God is according to the truth upon the ones who are doing such things,” Ro 2:2. Some will say how can a loving God send someone to eternal punishment? God doesn’t want us to go there! If we do, it will only be because of our stubborn desire to leave God out of our lives. God doesn’t hate us; he loves us, and that is why he has provided a way for us to be forgiven of our sins and go to be with him in Heaven. God does not force people to choose him. He allows people to reject him. God is love, but God allows people to reject his love, and to remain separated from him. God is so righteous that nobody at all will be able to stand before him on that day and say that something wasn’t fair.

### John 5:31

#### III. Ministry of that Word, John 1:29-12:11

##### I. Fulfillment of scriptures, verses 31-47

31 If **I** Myself should be bearing witness (concerning) Myself, My witness is not true. 32 There is **another** who is bearing witness (concerning) Me, and I know that that witness is true which he is witnessing (concerning) Me. 33 **Ye** yourselves have sent (unto) John and he has witnessed to the truth; 34 but I Myself am not receiving that witness (from) man, but I am saying these things in order that ye yourselves may be saved. 35 **This one** was the lamp which is burning and is shining, and ye yourselves wished to rejoice (for) an hour (in) his light. 36 But **I** Myself am having the witness greater than John; for the works which the Father gave Me in order that I may complete them, these works which I Myself am doing, they are bearing witness (concerning) Me that the Father has sent Me. 37 And **the Father** Who has sent Me, Himself has witnessed (concerning) Me. Ye have heard **neither** His voice at any time, nor ye have seen His form. 38 And ye are having not His **word** which is abiding (in) you, for Whom this One

sent, ye yourselves are not believing *this word* to this One. 39 **Keep searching** the scriptures, for ye yourselves are thinking to be having eternal life (in) them, and these ones are the ones who are witnessing (concerning) Me; 40 and ye are not willing to come (to) Me, in order that ye might be having life. 41 I am receiving not **glory** (from) men; 42 but I have known you that ye are not having the love of God (in) yourselves. 43 **I** Myself have come (in) the name of My Father, and ye are not receiving Me; if another should come (in) his own name, ye will receive that one. 44 **How** are ye yourselves being able to believe, *if* ye are receiving glory (from) one another, and are ye not seeking the glory which *is* (from) the only God? Yes! 45 **Stop thinking** that I Myself will accuse you (to) the Father: there is the one who is accusing you, Moses, (in) whom ye yourselves have hoped. 46 For if **ye were believing** Moses, ye possibility were believing Me; for this one wrote (concerning) Me. 47 But if ye are believe not **his writings**, how will ye believe My words?

**I**, is the word of emphasis in this sentence. The focus now is on Jesus.

**Should be hearing witness** is present tense subjunctive meaning the condition of having a false testimony is that Jesus himself emphatically should be continuously giving testimony concerning himself. Jesus knew that his enemies would advance such rebuttal: “Therefore the Pharisees said to him, thou thyself are bearing witness concerning thyself; thy witness is not true. Jesus answered and said to them, even if I myself should be bearing witness concerning myself, my witness is true, because I know whence I came and whither I am going: but ye yourselves know not whence I came and whither I am going,” Joh 8:13-14. This assertion is a supposition but our Lord’s words are strictly true. Jesus will bring validation to this conditional proposal in the following verses.

### John 5:32

**Another** is the word of emphasis in this sentence. Jesus brings forth his second witness. Our Lord’s first witness was his Father, verse 20, 22, 27, 30: “If we are receiving the witness of men, the witness of God is greater, because this is that witness of God which he has witnessed concerning his Son,” 1Jo 5:9.

**Know** is perfect tense meaning Jesus knows intellectually this witness as truthful: “And it has been written also in your law, the witness of two men is true,” Joh 8:17. This is where textual criticism has gone wrong. These scholars put their evidence of trustworthiness of manuscripts by saying the oldest is the most genuine. This philosophy would not stand up in the court of law by citing one manuscript as witness. The Majority Text is based upon the most manuscripts, which agree. The Byzantine Lectures is NOT Textus Receptus where Erasmus relied heavily on the Latin Vulgate.

### John 5:33

**Ye** is the word of emphasis in this sentence. The personal pronoun is the emphatic subject of the perfect tense verb “have sent.” The Jews themselves emphatically have commissioned others unto John: “And this is the witness of John, when the Jews from Jerusalem sent Priests and Levites, in order that they may ask him, who are thou thyself?” Joh 1:19.

**Has witnessed** is perfect tense meaning John has testified to the true teachings appertaining to Jesus: “this Same One is the One who is coming after me, who has become precedence of me, of whom I myself am not worthy in order that I may loose the thong of his sandal,” Joh 1:27; “And I myself knew not him, but in order that he may be manifested to Israel, because of this I myself came dipping in water. And John bore witness saying, I have beheld the Spirit which was descending as a dove out of heaven, and it remained upon him. And I myself knew not him; but the One who has sent me to be dipping in water, that One said to me, upon whom thou should see the Spirit Which was descending and was abiding upon him,

this One is the One who is dipping in the Holy Spirit. And I myself have seen, and have borne witness that this is the Son of God,” Joh 1:31-34; “John answered and said, a man is not being able to be receiving anything unless it should be given to him from heaven. Ye yourselves yourselves are bearing witness to me that I said, I myself am not that Christ, but that I am sent before him. The One who is having the bride, is a bridegroom; but the friend of the bridegroom, the one who is standing and is hearing him, is rejoicing with joy because of the voice of the bridegroom; therefore this joy of mine has been fulfilled. It is necessary for that One to be increasing, but for me to be decreasing. The One who is coming from above is above all. The one who is out of the earth is out of the earth, and is speaking out of the earth; the One who is coming out of the heaven is above all, and that which he has seen and heard he is testifying this; and no one is receiving his testimony,” Joh 3:27-32.

### **John 5:34**

**Am not receiving** is present tense with negation meaning Jesus himself is not continuously claiming John’s witness: “I am receiving not glory from men,” Joh 5:41.

**Am saying** is present tense meaning Jesus is continuously affirming these facts for the purpose that God may rescue these Jews themselves emphatically from condemnation: “And as he drew near, he saw the city and wept over it,” Lu 19:41; “and that repentance of sins be proclaimed in his name to all nations, having begun at Jerusalem,” Lu 24:47. Paul felt the same way: “Brethren, the good pleasure of my own heart, and the supplication to God on behalf of Israel is for salvation,” Ro 10:1.

### **John 5:35**

**This one** is the word of emphasis in this sentence. This pronoun is subject of the imperfect tense verb “was.” John the Dipper was the burning and shining lamp, but he cannot be called the light itself. John the Dipper has given a faithful witness to it: “This one came for a witness, in order that he may witness concerning that Light, in order that all may believe through him. That one was not that Light, but in order that he may witness concerning that Light,” Joh 1:7-8.

**Wished** is past tense meaning these Jews themselves desired to glorify towards an hour in his light: “But what went ye out to see? A man who has been arrayed in soft garment? Behold, the ones who are wearing the soft garments are in the houses of kings. But what went ye out to see? A prophet? Yea, I am saying to you, and one more excellent than a prophet,” Mt 11:8-9. They came to see him during his time of fame, but they cared not when they imprisoned and killed him.

### **John 5:36**

**I,** is the word of emphasis in this sentence. The focus is on our Lord Jesus Christ.

**Am having** is present tense meaning Jesus himself emphatically is continuously possessing the great testimony than John the Dipper.

**Gave** is past tense meaning God the Father furnished the works which are continuously testifying concerning Jesus. The Father hath given all things in his hand; {Joh 3:35 13:3} He hath given him all judgment; {Joh 5:22,27} He gave him to have life in himself; {Joh 5:26} He hath given him a company of faithful servants; {Joh 6:39} He hath given him commandment what to say {Joh 12:49} and to do. {Joh 14:31 17:4} He gave him authority over all flesh; {Joh 17:2} He hath given him his name {Joh 17:11,12} and glory (Joh 17:24 Joh 5:22).

**May complete** is past tense subjunctive meaning Jesus may finish these works.

**Has sent** is perfect tense meaning God has commissioned Jesus: “If we are receiving the witness of men, the witness of God is greater, because this is that witness of God which he has witnessed concerning his Son. And this is the witness, that God gave to us eternal life; and this same life is in his Son,” 1Jo 5:9,11.

#### **John 5:37**

**The Father** is the word of emphasis in this sentence. The focus is on our Heavenly Father.

**Has sent** is past tense participle translated with the use of substantive modifying the noun “Father.” God participated in the act of sending Jesus.

**Has witnessed** is perfect tense meaning God himself has testified concerning Jesus. God testified in the past through the Scriptures and is having abiding results. This is the fourth witness. The first was God the Father, the second was John the Dipper, and the third was our Lord’s works.

**Neither** is the word of emphasis in this sentence. This adverb modifies the perfect tense verb “have heard.” These Jews have not understood the Holy Writ: “when the dead will hear the voice of the Son of God, and the ones who heard will live,” Joh 5:25. This is spiritual awakening where these Jews refused to take part in this act. Saints of old have considered what God promised through the proclamations given to Adam, Noah, and Abraham until Moses penned the Pentateuch: “God after he had spoken in many parts and in many ways to the fathers of old by the prophets, in these last days spoke to us by his Son,” Heb 1:1.

**Have not seen** is perfect tense meaning these Jews were not there when the prophets of old received revelations from God whether by voices and visions. God’s witness does not come by audible voice nor visible form, but written truth as we hold as Holy Scriptures: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,” 2Ti 3:16.

#### **John 5:38**

**Word** is the word of emphasis in this sentence. These Jews are not continuously possessing God’s Word which is continuously in their hands and on their lips, but not in their hearts: “The one who is of God is hearing the words of that God: (because of) this ye yourselves are not hearing, because ye are not of God,” Joh 8:47.

**Sent** is past tense meaning God commissioned Jesus.

**Are not believing** is present tense meaning these Jews themselves are not continuously trusting Scriptures concerning Jesus.

#### **John 5:39**

**Keep searching** is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus is exhorting continuously to the Jews to keep examining the Holy Scriptures. These Jews were already reading and studying the Holy Writ, they are hearing but not understanding: “They answered and said to him, are thou thyself also of Galilee? No! Search and look, a prophet has not arisen out of Galilee,” Joh 7:52. Like most cults, the deceivers will hold on to key passages, but ignore the rest: “Read ye not even this scripture? Yes! The stone which the ones who were building rejected, this became unto

head of the corner,” Mt 12:10; “And Jesus answered and said to them, keep being deceived, because ye know not the scriptures, nor the power of God,” Mt 22:29.

**Are thinking** is present tense meaning these Jews themselves emphatically are continuously supposing to be continuously possessing eternal life in these scriptures. The Rabbis testifies: “He who acquires the words of the law, acquires for himself eternal life.” Their opinion is the outward letter which develops into falsehood and superstition: “But from the ones who are thinking to be something, what kind of people they were, it is making no difference to me: God is not accepting the person of man,” Ga 2:6; “because we know that a man is not being justified by works of the law, but through faith of Jesus Christ, also we ourselves believed on Christ Jesus, in order that we may be justified by faith of Christ, and not by works of the law; because all flesh will not be justified by works of the law,” Ga 2:16.

#### **John 5:40**

**To come** is past tense infinitive with the use of completing the present tense verb “are not willing.” These Jews are not continuously wishing to come to Jesus for the purpose that they might be continuously possessing life. God is willing to save them, 2Pe 3:9, but they are not willing. Even if these Jews rejected Jesus, to this day the spirit and the bride are saying, come, Re 22:17: “And let the one who was thirsting come; and let the one who is willing, keep taking the water of life gratuitously.” What a promise by Jesus: “All who the Father is giving to me will come to me; and the one who is coming to me I shall in no wise throw out,” Joh 6:37.

#### **John 5:41**

**Glory** is the word of emphasis in this sentence. Jesus is not continuously taking opinion from human beings: “but I myself am not receiving that witness from man, but I am saying these things in order that ye yourselves may be saved,” Joh 5:34. The contrast of the next verse is that these Jews are seeking praise from men: “For they loved the glory of men more than the glory of God,” Joh 12:43.

#### **John 5:42**

**Have known** is perfect tense meaning Jesus has known these Jews personally: “and that he was having not need in order that any may testify concerning man, for he himself was knowing what was in man,” Joh 2:25; “And he said to them, ye yourselves are the ones who are justifying themselves before men, but God is knowing your hearts; for the highly thought of among men is an abomination before God,” Lu 16:15.

**Are not having** is present tense with negation meaning these Jews are continuously not possessing the love towards God in themselves: “Stop loving the world, nor the things in that world; if anyone should be loving the world, the love of the Father is not in him,” 1Jo 2:15; “If anyone should say: I am loving God, and should be hating his brother, he is liar; for how is the one who is not loving his brother whom he has seen, being able to be loving God whom he has not seen?” 1Jo 4:20. These Jews have never seen God, but they are witnessing the Messiah and they are hating our Lord and wishing to kill him: “If I did not the works among them which no other one has done, they are having not sin; but now they have both seen and have hated both me and my Father,” Joh 15:24.

#### **John 5:43**

**I,** is the word of emphasis in this sentence. The focus is on our Lord Jesus Christ.

**Have come** is perfect tense meaning Jesus himself emphatically has appeared in the name of God: “But Jesus answered them, my Father is working until now, and I myself am working,” Joh 5:17; “For the Father is loving the Son, and is showing all things to him which he himself is doing; and he will show greater works than these to him, in order that ye yourselves might be wondering,” Joh 5:20. Jesus came in the past with abiding results.

**Are not receiving** is present tense with negation meaning these Jews are not continuously claiming Jesus as Messiah: “And because of this the Jews were persecuting Jesus, and were seeking to kill him, because he was doing these things on a Sabbath,” Joh 5:16.

**Should come** is past tense meaning the condition of their acceptance is that a false christ should appear in his own name. The fulfillment of this prophecy will happen when the second beast appears on the scene: “And I saw another beast which was rising out of the earth, and it was having two horns like to a lamb, and it was speaking as a dragon; and it is doing all the authority of the first beast before it, and it was doing the earth and the ones who are dwelling in it in order that they may worship the first beast, of whom the wound of its death was healed. And it is doing great signs, in order that even fire may be coming down out of the heaven to the earth before men,” Re 13:11-13. How can mankind accept such a deceiver? Jews have already considered another false christ as these Jews today state: “another Jew born about a century later came far closer to fulfilling the messianic ideal than Jesus did. His name was Shimeon ben Kosiba, known as Bar Kochba (son of a star), and he was a charismatic, brilliant, and harsh military figure.”

#### John 5:44

**How** is the word of emphasis in this sentence. The adverb and particle together makes an interrogative of manner.

**To believe** is past tense infinitive with the use of completing the present tense verb “being able.” Jesus questioned the Jews how are they themselves emphatically are being continuously capable to trust.

**Are receiving** is present tense participle translated with the use of condition: “*if*.” NET agrees with this use. Most translations have the use of substantive: “How can you believe, who receive glory from one another and do not seek the glory that comes from the only God?” Garnier, HCSB and TWENTY have the use of time: “How can you believe in me, when you receive honor from one another and do not desire the honor which comes from the only God?” This use also could be cause: “*because*” as stated below.

**Are not seeking** is present tense with negation meaning these Jews are not continuously craving the glory of God because they are continuously receiving glory from one another: “For they loved the glory of men more than the glory of God,” Joh 12:43. The negation “not: *ou*” with the question is expected answer: Yes!

#### John 5:45

**Stop thinking** are the words of emphasis in this sentence. This verb is present tense imperative with negation meaning Jesus is continuously exhorting these Jews to stop supposing. These Jews have already started to form an opinion of what Jesus is doing.

**Will accuse** is future tense meaning Jesus himself emphatically will accuse them in the judicial sense to God the Father. But they are doing this to Jesus: “and they were watching him if he will heal him on the Sabbath, in order that they may accuse him,” Mr 3:2.



**Is accusing** is present tense participle translated with the use of substantive modifying the article “the one.” Moses is continuously accusing these Jews through his writings: “Has Moses not given to you the law, and no one (of) you is doing the law? Yes! Why are ye seeking to kill me?” Joh 7:19

**Have hoped** is perfect tense meaning these Jews themselves emphatically have put their full confidence: “They railed at him, and said, thou thyself are his disciple, but we ourselves are disciples of Moses,” Joh 9:28.

#### **John 5:46**

**Were believing** is the word of emphasis in this sentence. This verb is imperfect tense meaning the condition of these Jews were continuously trusting in the writings of Moses, they would certainly be believing in Jesus.

**Wrote** is past tense meaning Moses composed prophecies concerning Jesus: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,” Ge 3:15; “And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice,” Ge 22:18; “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken,” De 18:15; “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him,” De 18:18.

#### **John 5:47**

**His writings** are the words of emphasis in this sentence. The focus is on the Pentateuch.

**Are not believing** is present tense with negation meaning the condition that these Jews are not continuously trusting the sacred scriptures from Moses, in what way will these Jews trust our Lord’s words? “But he said to him, if they are not hearing Moses and the prophets, not even if one should rise out of the dead they will be persuaded,” Lu 16:31.

#### **John 6:1**

III. Ministry of that Word, John 1:29-12:11

J. Fourth miracle of the feeding of 5,000, John 6:1-14

1 **(After) these things** Jesus went away over the sea of Galilee of Tiberias; 2 and a great crowd were following Him, because they were seeing of Him the signs which He was doing (upon) the ones who were being sick. 3 And Jesus **went up** (into) the mountain, and He was sitting there (with) His disciples. 4 And the Passover **was** near, the feast of the Jews. 5 Therefore after Jesus **lifted up** His eyes, and saw that a great crowd is coming (to) Him, He is saying (to) Philip, whence will we buy loaves in order that these ones may eat? 6 But He was saying **this** *because* He is trying him; for He Himself knew what He was being about to be doing. 7 Philip **answered** Him, loaves for two hundred denarii are not being sufficient for them in order that each of them may receive some little. 8 One (of) His disciples **is saying** to Him, Andrew the brother of Simon Peter, 9 there is a little boy here, that one is having five barley loaves and two small fishes; but what are these (for) so many? 10 Jesus **said**, make the men to recline. Now much grass **was** (in) the place. Therefore the men **reclined** the number (about) five thousand. 11 And Jesus **took** the loaves, and after He has given thanks He distributed to the disciples, and the disciples to the ones who were reclining; and in like manner (of) the small fishes as much as they were wishing. 12 And as

they were filled He is saying to His disciples, gather together fragments which were over and above, in order that not a thing may be lost for itself. 13 Therefore they gathered together and filled twelve hand-baskets of fragments (from) the five barley loaves which were over and above to the ones who had eaten. 14 Therefore after the men saw what sign Jesus did, they were saying, "this is truly the Prophet Who is coming (into) the world."

**(After) these things** are the words of emphasis in this sentence. This is not after Jesus healed the infirm person in Jerusalem and defended his deity to the Jews as this would be unintelligible. However, a whole year has passed, and at that time, John the Dipper was beheaded: "And after Jesus has heard he withdrew thence by boat into a desert place apart. And after the crowds have heard of it, they followed him by land from the cities," Mt 14:13.

**Went away** is past tense meaning Jesus departed from the wrath of the Jews by crossing over the Sea of Galilee, which is the Lake of Tiberias, "And Jesus was walking after these things in Galilee; for he was not desiring to be walking in Judea, because the Jews were seeking to kill him," Joh 7:1. During the end of the first century, this was the common name of Galilee, which was derived from the city of Tiberias as founded by Herod Antipas in the year A.D. 22. As part of the Sea of Galilee, this Lake of Tiberias is also called Lake of Genessaret: "And it came to pass during the time that the crowd was pressing on him to be hearing the word of God, and he himself was standing by the lake of Gennesaret," Lu 5:1.

#### John 6:2

**Were following... were seeing... was doing** all are imperfect tenses meaning a large number of people were continuously accompanying Jesus because they were continuously seeing with their eyes the miracles, which Jesus was continuously producing upon the sick ones: "And his fame went out into all Syria; and they brought to him all the ones who were having ill by various diseases and were oppressing by torments, and were being possessed by demons, and were being lunatics, and were paralytics; and he healed them," Mt 4:24; "And they saw them who were going, and many recognized him, and they ran together there on foot from all the cities, and they went before them, and they came together to him," Mr 6:33.

#### John 6:3

**Went up** is the word of emphasis in this sentence. This verb is past tense meaning Jesus ascended towards the mountain. This mountain was most likely the hilly slopes around the north end of the lake.

**Was sitting** is imperfect tense meaning Jesus was continuously reposing on these hills with his disciples.

#### John 6:4

**Was**, is the word of emphasis in this sentence. This verb is imperfect tense meaning the Passover was continuously imminent and soon to happen. This was the feast of the Jews as this was written for the Gentiles. The multitudes were travelling on their journey to Jerusalem. This was inserted here to show what Jesus would be doing during this Passover as our Lord failed to go to this Passover because of the hostility of the Jews, Joh 7:1. This is the third Passover during our Lord's ministry, which was A.D. 30. Many scholars try to make this a year earlier to fit their Passover on a Friday. Just think, it is springtime, hence the green grass on these hills!

#### John 6:5

**Lifted up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” AV, CEV, HCSB and NET agree with this use. Murdoch, Tyndale and Williams have the use of attendant circumstance: “So Jesus looked up and saw that a vast crowd was coming toward him, and said to Philip.” Jesus raised his sight on the multitudes.

**Saw** is past tense participle translated also with the use of time. Jesus looked upon with admiration a large crowd that they are continuously approaching him: “And after Jesus has gone out he saw a great crowd, and he was moved with compassion towards them, because they were as sheep who are not having a shepherd is. And he began to be teaching them many things,” Mr 6:34.

**Is saying** is present tense meaning Jesus is continuously affirming to Philip. The disciples were concerned about these people also: “And after evening has come, his disciples came to him, saying, the place is desert, and the time went by: dismiss the crowds, in order that they may go into the villages and may buy for themselves meat,” Mt 14:15; “And after a late hour happened already, his disciples are coming to him and are saying, the place is desert, and it is already a late hour,” Mr 6:35; “But the day began to be declining, and the twelve came and said to him, dismiss the crowd, in order that they may go into the villages and the country around and may lodge, and may find provisions; for we are here in a desert place,” Lu 9:13. Their solution to this problem is that the people take care of themselves.

**Will buy** is future tense meaning from whom or how will they buy food of any kind. This question by Jesus to Philip was to test his faith, see next verse. We cannot say that Philip was weaker in faith, but that Philip was the nearest to our Lord at that moment. Did Philip learn from this miracle? He show the lack of perception later: “Philip is saying to him, LORD, show us the Father, and it is being sufficient to us,” Joh 14:8. Philip witnessed the mighty works from God, but still needs perfect evidence. These signs should suffice: “Therefore Jesus did many other signs in presence of his disciples, which are not written in this book. But these things have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing in his name,” Joh 20:30-31.

**May eat** is past tense subjunctive meaning the purpose of purchasing food is that these hungry souls may consume.

## **John 6:6**

**This** is the word of emphasis in this sentence. This pronoun refers to the words just spoken to Philip.

**Was saying** is imperfect tense meaning Jesus was continuously affirming this saying. Notice the conjunction “but: *deh*” means “moreover” as explaining why Jesus asked this question.

**Is trying** is present tense participle translated with the use of cause: “*because*.” Garnier has the use of time: “He kept saying this while trying him.” Most translations have the use of purpose: “He asked this to test him.” Jesus is continuously testing Philip’s faith. Jesus was not enticing him to sin: “Let no one keep saying while he is being tempted, I am being tempted from God: for God is not to be tempted by evils, and he himself is tempting no one,” Jas 1:13.

**Knew** is pluperfect tense meaning Jesus himself emphatically knew intellectually exactly what he was continuously intending to be continuously producing. At that moment, our Lord’s mind was clear! This is absolute knowledge! Jesus knows in his mind when the disciples murmured, Joh 6:61; who would betray him, Joh 6:64; his relationship with God the Father, Joh 13:3; his time of arrest, Joh 18:4; and his time to die, Joh 19:28.

### John 6:7

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Philip gave an answer to our Lord's question. Jesus found Philip, Joh 1:43.

**Are not being sufficient** is present tense with negation meaning 200 denarii of food are not continuously being enough for all these people: "But that One who has answered said to them, give yourselves to them to eat. And they are saying to him, should we go and buy two hundred bread for a denarii, and give to them to eat?" Mr 6:37. They only had money worth 200 days of labour for 5,000 people or more.

**May receive** is past tense subjunctive meaning the purpose of the purchasing of a small quantity of food is not good enough in order that each person may obtain a small portion.

### John 6:8

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Andrew is continuously affirming to Jesus. Andrew along with John were the first two disciples. Then this same Andrew found his brother Simon Peter and introduced him to the Lord, Joh 1:35-41.

### John 6:9

**Is having** is present tense meaning a young slave or boy is continuously possessing 5 barley loaves and 2 broiled fishes. Notice the question from Andrew of this small lunch for such a large crowd: "But these ones are saying to him, we are not having food here except five loaves and two fishes," Mt 14:17; "And that One is saying to them, how many loaves are ye having? Keep going and see. And because they knew they are saying, we are having five loaves, and two fishes," Mr 6:38; "But he said to them, ye give to them to eat. But they said, there are not more than five loaves to us and two fishes, unless indeed we ourselves should go and buy victuals for all this people," Lu 9:13.

### John 6:10

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to his disciples.

**Make** is past tense imperative meaning Jesus exhorted these disciples to prepare the human beings to lie back on the ground: "And after he has commanded the crowds to recline on the II grass, II TR adds: and II he took the five loaves, and the two fishes, and blessed it, after he has looked up to the heavens; and has broken it he gave to the disciples the loaves, and the disciples gave to the crowds," Mt 14:19; "And he commanded the crowds to sit down on the ground," Mr 6:39; "for they were five thousand men, but he said to his disciples, make them recline in companies by fifties," Lu 9:14. The custom of eating during that time was to lounge on their sofas, but since they were on this hill, they reclined on the ground like a picnic.

**Was,** is the word of emphasis in this sentence. This verb is imperfect tense meaning there was much green grass as it was springtime.

**Reclined** is the word of emphasis in this sentence. This verb is past tense meaning these human beings obeyed our Lord's exhortation as these multitudes over 5,000 consequently sat down on the grass: "And they sat down in ranks, by hundreds and by fifties," Mr 6:40; "And they did so, and they made recline all," Lu 9:15.

## John 6:11

**Took** is the word of emphasis in this sentence. This verb is past tense meaning Jesus collected the food.

**Has given thanks** is past tense participle translated with the use of time: “*after*.” AMP, AV, Garnier, HCSB, NET, RSV and TWENTY agree with this use while most other translations have the use of attendant circumstance: “Then Jesus took the loaves and gave thanks, and distributed them among the people.”

**Distributed** is past tense meaning Jesus delivered the food to the disciples: “And after he has taken the five loaves and the two fishes, he looked up into the heaven and blessed and broke the loaves, and was giving to his disciples in order that they may set before them; and he divided the two fishes among all,” Mr 6:41; “And after he has commanded the crowds to recline on the grass, he took the five loaves, and the two fishes, and blessed it, after he has looked up to the heavens; and has broken it he gave to the disciples the loaves, and the disciples gave to the crowds,” Mt 14:19; “And after he has taken the five loaves and the fishes, he looked up into the heaven and blessed them and broke, and was giving to the disciples to set before the crowd,” Lu 9:16.

**Were wishing** is imperfect tense meaning over 5,000 people were continuously desiring to fill their hunger and our Lord fulfilled this great need. What a banquet! Not only these people were fed, they could eat as much as they wanted.

## John 6:12

**As** is the word of emphasis in this sentence. This adverb modifies the past tense in passive voice verb “were filled.” Even as the food satisfied their hunger. This banquet filled their stomachs that they could not eat another bite.

**Is saying** is present tense meaning Jesus is continuously affirming to his disciples.

**Gather together** is past tense imperative meaning Jesus exhorted his disciples to collect remnants of food. These leftovers were not crumbs or partially eaten fishes or bread, but they were 12 baskets of fish and bread untouched: “And all ate and were satisfied; and they took up that which was being over and above of the fragments, twelve hand-baskets full,” Mt 14:20; “and they took up twelve full hand-baskets of fragments, and of the fishes,” Mr 6:43; “And they ate, and all were satisfied; and that which has been abounded was taken up to them there were twelve hand baskets of fragments,” Lu 9:17.

**May be lost for itself** is past tense in middle voice subjunctive meaning the purpose of collecting all this food is that the leftovers may not render useless for these disciples. Our Lord and his disciples can use this food for their next meal. No wastefulness in our Lord’s ministry. It was also a Jewish custom to leave something for those who served, which were the disciples.

## John 6:13

**Gathered together** is the word of emphasis in this sentence. This verb is past tense meaning these disciples obeyed our Lord and collected and another past tense verb “filled” 12 wicker baskets of remnants of food out of 5 barley loaves.

**Were over and above** is past tense meaning the 12 hand-baskets abounded to the food already consumed.

## John 6:14

**The men** is the word of emphasis in this sentence. These human beings are the focus here.

**Saw** is past tense participle translated with the use of time: “*after*.” These human beings discerned the miracle, which Jesus produced.

**Were saying** is imperfect tense meaning these human beings were continuously affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**The Prophet** is predicate nominative with an article making Jesus the definite Prophet promised by God to Moses: “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken,” De 18:15. John the Dipper was asked if he was the prophet: “And they asked him, therefore what? Are thou thyself Elijah? And he is saying, I am not. Are thou thyself the prophet? And he answered, No,” Joh 1:21. They understood that this would be the Messiah: “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him,” De 18:18. They were affirming this with certainty! Just as Martha exclaimed: “She is saying to him, Yes, LORD; I myself have believed that thou thyself are the Christ, the Son of God, the One who is coming into the world,” Joh 11:27.

## John 6:15

### III. Ministry of that Word, John 1:29-12:11

#### K. Fifth miracle of Jesus walking on the sea, John 6:15-21

15 Therefore after Jesus has known that they are being about to be coming and to be seizing Him, in order that they may make Him King, withdrew (into) the mountain Himself alone. 16 And as evening came to pass His disciples went down (to) the sea, 17 and after they entered (into) the boat they were going over the sea (to) Capernaum. And it had already become **dark**, and Jesus had not come (to) them, 18 and the sea was being agitated by a strong wind *which* is blowing. 19 Therefore after they rowed (about) twenty-five or thirty furlongs they are seeing Jesus *Who* is walking (on) the sea, and is coming near the boat; and they were frightened. 20 But that One is saying to them, I Myself am *here*; stop fearing. 21 Therefore they were willing to receive Him (into) the boat, and immediately the boat became (at) the land (to) which they were going.

**Jesus** is the word of emphasis in this sentence. Our Lord is now the focus.

**Has known** is past tense participle translated with the use of time: “*after*.” AV, Garnier, HCSB, Tyndale and Williams agree with this use. NET has the use of cause: “Then Jesus, because he knew they were going to come and seize him by force to make him king, withdrew again up the mountainside alone.” Jesus knew by experience: “But Jesus himself was not trusting himself to them, (because) he is knowing all men,” Joh 2:24.

**To be coming and to be seizing** are present tense infinitives with the use of completing the present tense verb “are being about.” The human beings who recognized that Jesus is truly the Messiah are continuously intending to be continuously coming forth and to be snatching away our Lord.

**May make** is past tense subjunctive meaning the purpose of these multitudes carrying Jesus off by force is that they may produce a king for themselves.

**Withdrew** is past tense meaning Jesus himself emphatically alone returned towards the mountain: “And immediately Jesus compelled the disciples to enter into the boat and to be going before him to the other side, until he should dismiss the crowds,” Mt 14:22; “And after he has taken leave of them, he departed into the mountain to pray,” Mr 6:46.

#### **John 6:16**

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb “came to pass” meaning even as evening happened. It most likely was after 6 P.M.

**Went down** is past tense meaning his disciples descended these hills and came to the sea of Tiberias: “And immediately Jesus compelled the disciples to enter into the boat and to be going before him to the other side, until he should dismiss the crowds. And after he has dismissed the crowds, he went up into the mountain apart to pray. And after evening came he was there alone,” Mt 14:22; “And after he has taken leave of them, he departed into the mountain to pray,” Mr 6:46.

#### **John 6:17**

**Entered** is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “and got into a boat and started across the sea to Capernaum.” These disciples stepped into the boat.

**Were going** is imperfect tense meaning these disciples were continuously travelling the sea to Capernaum: “But the boat was now in the midst of the sea, being tossed by the waves, for the wind was contrary,” Mt 14:24; “And after evening happened, the boat was in the midst of the sea, and he himself was alone upon the land,” Mr 6:47.

**Dark** is the word of emphasis in this sentence. This noun is predicate nominative to the pluperfect verb “has become.” Darkness already had happened meaning it was past sunset.

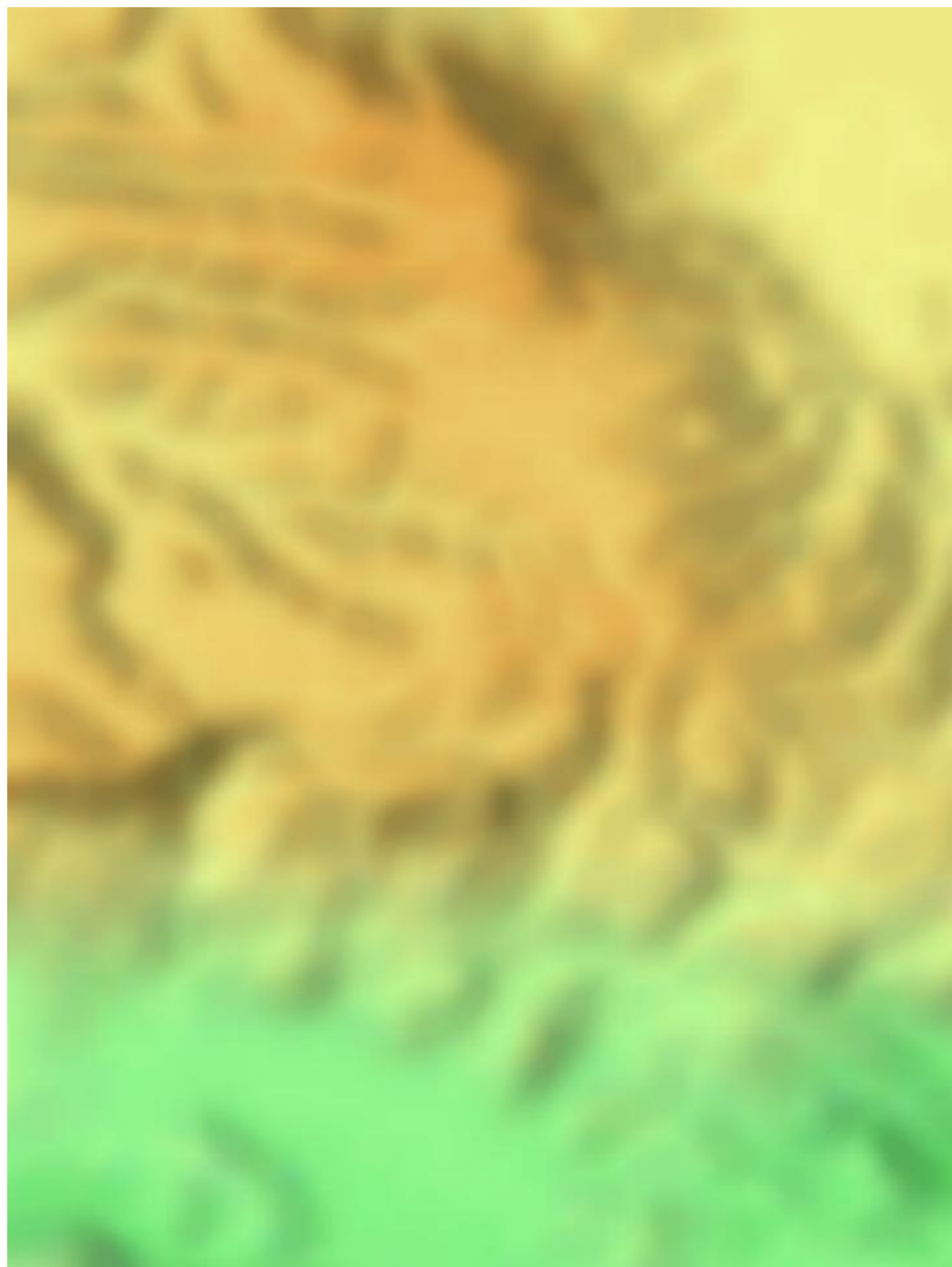
**Had not come** is pluperfect tense with negation meaning Jesus had not appeared to these disciples. It was now 10 P.M.: “But Jesus went to them in the fourth watch of the night, walking on the sea,” Mt 14:25; “And he saw them who were laboring in the rowing, for the wind was contrary to them; and about the fourth watch of the night he is coming to them, walking on the sea, and he was wishing to pass by them,” Mr 6:48.

#### **John 6:18**

**Was being agitated** is imperfect tense in passive voice meaning the strong blowing wind was continuously stirring up the sea.

#### **John 6:19**

**Rowed** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” These disciples rowed 3 or 4 miles in these rough waters and most likely against the wind. Most likely the boat was more than halfway from the sea of Tiberias and Capernaum.





**Are seeing** is present tense meaning these disciples are continuously viewing attentively Jesus who is continuously walking on the sea and is continuously approaching near the boat: “And after the disciples have seen him who was walking on the sea they were troubled, saying, it is an apparition; and they cried out from fear,” Mt 14:26; “But the ones who have seen him who was walking on the sea, thought that it was an apparition, and they cried out,” Mr 6:49.

**Were frightened** is past tense in passive voice meaning this appearance struck these disciples with amazement. Their fear is that they knew not who or what this appearance was. The unknown challenged their faith! “For all saw him, and were troubled,” Mr 6:50.

### **John 6:20**

**That One** is the word of emphasis in this sentence. This article is previous reference to “Jesus” in the previous verse.

**Is saying** is present tense meaning Jesus is continuously affirming to these disciples: “But immediately Jesus spoke to them, saying, keep being of good courage, I myself am he, stop fearing,” Mt 14:27; “And he spoke immediately with them, and he is saying to them, keep being of good courage: I myself AM, stop fearing,” Mr 6:50.

**Am** is present tense meaning Jesus himself emphatically is continuously here or he. To these Jewish disciples, the saying “I myself AM” is the address of God Almighty: “Jesus said to them, verily verily I am saying to you, before Abraham was I myself am,” Joh 8:58. Jesus is shouting the Alpha and Omega is here!

**Stop fearing** is present tense imperative with negation meaning Jesus is continuously exhorting these disciples to stop being afraid: Matthew adds: “And Peter answered and said, LORD, if thou thyself are thee, bid me to come to thee upon the waters. And that One said, come. And after Peter has descended from the boat he walked upon the waters, to go to Jesus. But because he was seeing the strong wind he was affrighted, and because he has begun to be sinking he cried out, saying, LORD, save me. And immediately Jesus stretched out the hand and took hold of him, and he is saying to him, oh thou of little faith, why doubted thou?” Mt 14:28-31.

### **John 6:21**

**Were willing** is the word of emphasis in this sentence. This verb is imperfect tense meaning these disciples were continuously wishing to take Jesus into the boat: “And he went up to them into the boat, and the wind fell; and they were being amazed exceedingly beyond measure, and they were wondering; for they understood not by the loaves, for their heart was hardened,” Mr 6:51-52; “And after they have entered into the boat the wind ceased; and these ones who were in the boat came and worshipped him, saying, truly thou are Son of God!” Mt 14:32-33.

**Became** is past tense meaning the boat happened immediately upon the land to which these disciples were continuously going by. They arrived in Capernaum, verse 17.

### **John 6:22**

III. Ministry of that Word, John 1:29-12:11

1. Bread of life discourse in Capernaum, John 6:22-71

22 **On the morrow** the crowd who had stood the other side of the sea, *who* has seen that no other small boat was there except that one (into) which His disciples entered, and that Jesus went not with His disciples (into) the small boat, but His disciples alone went away, 23 but other small boats came (out of) Tiberias near the place where they ate the bread, *after* the LORD has given thanks; 24 therefore when the crowd saw that Jesus is not there nor His disciples, they themselves also entered (into) the boats and came (to) Capernaum, seeking Jesus. 25 And after they have found Him on the other side of the sea, they said to Him, Rabbi, when have thou come here? 26 Jesus answered them and said, verily verily I am saying to you, ye are seeking Me, not because ye saw signs, but because ye ate (out of) the loaves and were satisfied. 27 **Stop working** the food which is perishing, but the food which is abiding (unto) eternal life, which the Son of man will give to you; for Him the Father sealed. 28 Therefore they said to Him, therefore what are we doing, in order that we might be working the works of God? 29 Jesus answered and said to them, this is that work of God, in order that ye may believe (on) Him Whom this One sent. 30 Therefore they said to Him, therefore what sign are Thou Thyself doing, in order that we may see and may believe Thee? **What** are Thou working? 31 **Our fathers** ate manna (in) the wilderness, as it is written, He gave bread to them (out of) the heaven to eat. 32 Therefore Jesus said to them, verily verily I am saying to you, Moses has not given to you the bread (out of) the heaven; but My Father is giving to you the true bread (out of) the heaven. 33 For **that bread** of God is the One Who is coming down (out of) the heaven, and is giving life to the world. 34 Therefore they said (to) Him, Lord, give always to us this bread. 35 And Jesus said to them, I Myself am the bread of life: the one who was coming (to) Me shall in no wise hunger; and the one who was believing (on) Me shall in no wise thirst at any time. 36 But I said to you "ye have seen also Me and ye are believing not." 37 **All** who the Father is giving to Me will come (to) Me; and the one who is coming (to) Me I shall in no wise throw out; 38 for I have come down (out of) the heaven, in order that I might not be doing My will, but the will of Him Who sent Me. 39 And this is that will of the Father Who sent Me, in order that all which He has given Me, I may not lose *any* (of) all, but may raise all up (in) the last day. 40 And this is that will of the One Who sent Me, in order that everyone who is seeing the Son and is believing (on) Him, might be having eternal life, and I Myself will raise him up at the last day. 41 Therefore the Jews were murmuring (about) Him, because He said, I Myself am that bread which came down (out of) the heaven. 42 And they are saying, is not this Jesus the Son of Joseph, of Whom we ourselves know the father and the mother? Yes! Therefore how this One is **saying**, "I have come down (out of) the heaven?" 43 Therefore Jesus answered and said to them, stop murmuring (with) one another. 44 **No one** is being able to come (to) Me unless the Father Who sent Me should draw him, and I Myself will raise him up at the last day. 45 **It is** written (in) the prophets, and all will be taught of God. Therefore **everyone** who heard (from) the Father and learned, is coming (to) Me: 46 not that anyone has seen the Father, except the One Who is (from) God, this One has seen the Father. 47 **Verily** verily I am saying to you, the one who is believing (on) Me is having eternal life. 48 **I** am that bread of life. 49 **Your fathers** ate the manna (in) the desert, and died; 50 this is the bread which is coming down (out of) the heaven, in order that anyone may eat (of) it and may not die. 51 **I** Myself am that Living bread, Who came down (out of) the heaven: if anyone should eat (of) this Bread he will live (for) ever. And this **bread** also which I Myself will give, is My flesh, which I will give (for) the life of the world. 52 Therefore the Jews were contending (with) one another, saying, how is this one being able to give to us flesh to eat? 53 Therefore Jesus said to them, verily verily I am saying to you, unless ye should eat the flesh of the Son of man and should drink His blood, ye are not having life (in) yourselves. 54 **The one** who is eating My flesh, and is drinking My blood, is having eternal life, and I Myself will raise him up in the last day; 55 for My flesh truly is food, and My blood is truly drink. 56 **The one** who is eating My flesh and is drinking My blood, is abiding (in) Me, and I Myself (in) him. 57 **As** the living Father sent Me, and I Myself am living (on account of) the Father; and the one who is eating Me, this one also will

live (on account of) Me. 58 **This** is that bread which came down (out of) the heaven; not as your fathers ate the manna, and died; the one who is eating this bread will live (for) ever. 59 He said **these things** (in) *the* assembly *while* He was teaching (in) Capernaum. 60 Therefore **many** (of) His disciples *who* have heard said, this is a hard word; who is being able to be hearing it? 61 But *while* Jesus **knows** (in) Himself that His disciples are murmuring (concerning) this He said to them, is this offending you? 62 Therefore if ye **should be seeing** the Son of man ascending up where was He before? 63 It is **the Spirit** which is quickening, the flesh is profiting nothing; the words which I Myself am speaking to you, are spirit and are life; 64 but **there are** (out of) you some who are not believing. For Jesus **knew** (from) *the* beginning who are the ones who are believing not, and who is the one who delivered Him up. 65 And He was saying, (because of) this I have said to you, "no one is being able to come (to) Me unless it should be given to him (from) My Father." 66 (**From**) **that time** many of His disciples went away (to) the things *which are* behind, and they were walking (with) Him no more. 67 Therefore Jesus **said** to the twelve, are ye yourselves also wishing to be going away? No! 68 Therefore Simon Peter **answered** him, LORD, (to) whom will we go? Thou are having **words** of eternal life; 69 and we ourselves have believed and have known that Thou Thyself are the Christ the Son of the living God. 70 Jesus **answered** them, choose not I Myself you the twelve, and one (of) you is a devil? Yes! 71 But **He was speaking** of Judas Iscariot *son of* Simon; for this one was being about to be delivering Him up, *although* he is one (of) the twelve.

**On the morrow** is the word of emphasis in this sentence. This adverb modifies the past tense verb "saw." The next day, these multitudes themselves also entered into the boats and came to Capernaum, verse 24. Before all this, John describes the bewilderment of this crowd on how Jesus arrived on the other side.

**Had stood** is perfect tense participle translated with the use of substantive modifying the noun "the crowd." This crowd had established themselves at the place where the disciples stepped into the boat, verse 17.

**Saw** is past tense participle translated also with the use of substantive modifying the noun "the crowd." As this crowd has fixed themselves on this seashore, this same crowd noticed that only one small boat which these disciples stepped into, and that Jesus entered not with these disciples into the boat. The perception of this crowd is based upon two facts "that: *oti*": 1- there was only one boat that evening; 2- Jesus was not in that boat.

### John 6:23

**Came** is past tense meaning other small boats appeared away from Tiberias. Notice the contrast that the crowd observed only one boat the evening of the feeding of the 5,000, but now on the next day other small boats establish themselves near the same place where they ate the bread and the disciples stepped into their boat, verse 17.

**Has given thanks** is past tense participle translated with the use of genitive absolute with reference to time: "*after*." The noun "of the LORD" is also translated with the use of genitive absolute being the subject of this genitive participle verb.

### John 6:24

**Saw** is past tense meaning consequently as long as the crowd perceived that Jesus is not there nor his disciples.

**Entered and came** both are past tenses meaning these multitudes themselves emphatically also stepped into the other small boats, which appeared that morning, verse 23, and these multitudes came from Tiberias to Capernaum for the purpose of continuously seeking Jesus.

#### **John 6:25**

**Have found** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” These multitudes from the feeding of 5,000 discovered Jesus in Capernaum. Jesus was in a synagogue in Capernaum teaching, verse 59.

**Said** is past tense meaning these multitudes spoke to Jesus.

**Have come** is perfect tense meaning when has Jesus appeared in this place? They were confused, Jesus had no boat and they arrived the next available boat. Therefore, they wondered how did our Lord arrive before them. Jesus answered not this question because this miracle was only for his disciples.

#### **John 6:26**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to their question of what time has Jesus arrived in Capernaum, verse 25.

**Said** is past tense meaning Jesus spoke to these multitudes from the miracle of feeding 5,000.

**Am saying** is present tense meaning Jesus is continuously truly affirming of a truth to these multitudes: “They soon forgot his works; they waited not for his counsel,” Ps 106:13.

**Are seeking** is present tense meaning these crowds are continuously craving Jesus because they want to be fed, not because Jesus works miracles. They want a King to take care of their physical needs, verse 15. Just like those wandering Jews in the wilderness, they witnesses the mighty hand of God delivering them from Egypt, but murmured about food: “But lusted exceedingly in the wilderness, and tempted God in the desert,” Ps 106:14. Many seek religion to add to their earthly happiness and seek God only in time of a crisis. To some their religion will appease their conscience, but it is all selfishness. Churches forsake the spirituals aims and pander to the economic and social desires of the people. They arise hopes and ambitions, but they are starved of the milk of the Word. Notice Jesus does not answer their question on how he arrived there so early. Only the disciples knew that Jesus walked on water. Instead Jesus gave a stern rebuke that these multitudes were only concerned about their hungry stomachs than with their souls.

#### **John 6:27**

**Stop working** is the word of emphasis in this sentence. This verb is present tense imperative with negation meaning Jesus is continuously exhorting these multitudes to stop laboring for the useless food but for the lasting food to eternal life. This does not mean man should not work to provide the essential needs for his family, but their efforts should first acquire spiritual nutrition: “Stop treasuring up for yourselves treasures upon the earth, where moth and rust is spoiling, and where thieves are digging through and are stealing,” Mt 6:19; “but keep seeking first the kingdom of God and his righteousness, and all these things will be added to you,” Mt 6:33.

**Will give** is future tense meaning Jesus will supply to these multitudes.

**Sealed** is past tense meaning God confirmed his appointment of the Son to give the food of eternal life: “The one who has received his testimony sealed that God is true,” Joh 3:33.

### **John 6:28**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these crowds spoke to Jesus.

**Are doing** is present tense meaning these multitudes questioned Jesus to know what they are continuously acting rightly. Notice they did not say “how” to act rightly, but “what” to do! Mankind is always trying to find ways to appease God on their own accord.

**Might be working** is present tense subjunctive meaning the purpose of acting properly is that they might be continuously performing the deeds towards God: “And behold, one came to him and said to him, Good Teacher, what good thing shall I do in order that I might be having eternal life?” Mt 19:16. Notice the cognate noun of working “works.” This is their acts toward God while in the next verse, Jesus speaks of acts started from God, which is working faith. These multitudes think that they need to do something to get benefits from God. They still do not see their spiritual need. Jesus will give them this food, but they think that they need the works of the law. They were seeking for righteousness! But the entitlement of the workmen is to believe in Christ, and they shall feed on him. Man is not capable to work out his own salvation. Because of sin, he is not competent to do it, and God will not accept his works: “But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away,” Isa 64:6.

### **John 6:29**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to their question of works.

**Said** is past tense meaning Jesus spoke to these multitudes.

**May believe** is past tense subjunctive meaning the purpose of the deed from God is that these multitudes may trust on the One whom God sent, our Lord Jesus Christ. Notice the difference from their plural “works” toward God (objective) and our Lord’s singular “work” out of God (subjective). They need not trust in their own works, but on the One whom will die for them: “The one who is believing on the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding on him,” Joh 3:36. This is not keeping the law, but trusting in Christ: “For Christ is the end of the law for righteousness to everyone who is believing,” Ro 10:4; “and because he has been perfected he became author of eternal salvation to all the ones who were obeying him,” Heb 5:9; “And this is his commandments, in order that we may believe on the name of his Son Jesus Christ, and might be loving one another, even as he gave commandment to us,” 1Jo 3:23; “But apart from faith it is impossible to well please him; for it is necessary for the one who is approaching to God to believe, that he is, and he is becoming a Rewarder for the ones who are seeking him out,” Heb 11:6.

### **John 6:30**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these multitudes spoke to Jesus.

**Are doing** is present tense meaning these crowds asked Jesus what miracle is he himself emphatically continuously producing. What an insult! Jesus multiplied bread in front of them, and all they saw was food for the belly.

**May see and may believe** is past tense subjunctives meaning the purpose of Jesus producing miracles is that they observe and trust Jesus. They wanted to be entertained.

**What** is the word of emphasis in this sentence. This interrogative pronoun asks the question what works is Jesus continuously producing. Even if they are perceiving miracles, they are still not believing in Jesus, verse 36, Joh 12:37.

### **John 6:31**

**Our fathers** are the words of emphasis in this sentence. This noun is subject of the past tense verb “ate.” Notice these multitudes praise that it was their ancestors. These forefathers consumed manna which was the food that nourished the Israelites for 40 years in the wilderness.

**Written** is perfect tense participle translated with the use of periphrastic modifying the present tense verb “is.” What self-righteous people quoting scripture and not understanding it! “And Jesus answered and said to them, are you not being misled through this, because ye know not the scriptures nor the power of God? Yes!” Mr 12:24. These forefathers in the wilderness consumed their food through the mercy of God: “And had rained down manna upon them to eat, and had given them of the corn of heaven,” Ps 78:24.

**Gave** is past tense meaning God furnished food, not Moses! This was not a miracle from the hand of Moses: “Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no,” Ex 16:4; “The people asked, and he brought quails, and satisfied them with the bread of heaven,” Ps 105:40; “And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them,” Ne 9:15; “Man did eat angels’ food: he sent them meat to the full,” Ps 78:25. How do we know that they were thinking “Moses,” by our Lord’s reply in the next verse. This also should have been imperfect tense, because this wasn’t a one-time deal. God fed them every day for forty years. In their minds, they elevated Moses that he brought them the law and obtained bread the people. They expect another Moses as they called our Lord: Prophet in verse 14. The rabbis believed that the Messiah will outdo Moses with manna from heaven. Lightfoot says: “The key to the understanding of the whole situation is an acquaintance with the national expectation of the greater Moses.” Their insult is to our Lord is can you outdo that deed of Moses?

### **John 6:32**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently spoke to these multitudes.

**Am saying** is present tense meaning Jesus is truly continuously affirming with truth to these multitudes.

**Has not given** is perfect tense with negation meaning Moses has not furnished the physical food out of the heaven. Moses has not done this in the past and is having abiding results.

**Is giving** is present tense meaning God is continuously furnishing real food out of the heaven. This food is not fictitious or imaginary because this truth out of our Lord’s lips is not a fable: “and they will turn

away their ear from the truth, and will be turned aside to fables,” 2Ti 4:4; “and stop giving heed to Jewish fables and commandments of men who are turning away themselves from the truth,” Tit 1:14. How can these Jews fallen from their integrity and give Moses such credit over God’s grace? Roman Catholic Church has given Mary a place in worship where she does not belong. Jesus is here called the true bread, just as our Lord is the true Light, Joh 1:9; seeking true worshippers, Joh 4:23; as God is true, Joh 7:28. For our Lord is the true vine, Joh 15:1; as Jesus is the only true God and Christ, Joh 17:3.

### **John 6:33**

**That bread** is the word of emphasis in this sentence. The article is previous reference to “the true bread” in the previous verse. God’s food is Jesus who is continuously coming down out of the heaven, and is continuously furnishing life to the world: “And no one has gone up into the heaven except the One who has come down out of the heaven, the Son of man who is in the heaven,” Joh 3:13; “Therefore Jesus said to them, if God were your Father; ye possibility were loving me; for I myself came forth and am come from God; for I have come neither of myself, but this One sent me,” Joh 8:42; “because Jesus knew that the Father had given all things to him into his hands, and that he came out from God and is going to God,” Joh 13:3; “I came out from the Father and have come into the world; I am leaving again the world and am going to the Father,” Joh 16:28.

### **John 6:34**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these crowds consequently spoke to Jesus by calling him “Lord.” This is not “LORD” as “YAHWEH” or “Jehovah” because of their unbelief, verse 36. It could be better translated “Sir.”

**Give** is past tense imperative meaning these multitudes exhorted Jesus to furnish to them this bread. They were still thinking of physical food, which would relieve their hunger. They were assuming the manna of their forefathers. The Samaritan woman at the well also misunderstood that this water will refresh her physical thirst needs: “The woman is saying to him, Sir, give me this water, in order that I might not be thirsting nor might be coming here to be drawing,” Joh 4:15.

### **John 6:35**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these multitudes.

**The bread** is predicate nominative with an article. Notice these words follow the present tense verb “am.” This makes our LORD that definite food which is giving life, verse 33. Therefore, this article can be previous reference to that verse: Jesus himself emphatically is that living food.

**Shall in no wise hunger** is past tense subjunctive meaning the emphatic negation gives the impossibility of the coming one shall hunger. This one shall be full and satisfied.

**Shall in no wise thirst** is past tense subjunctive meaning the same with craving for food, the emphatic negation gives the impossibility of the believer shall thirst at any time. These believers are refreshed, supported and strengthened at all times: “Keep coming to me, all the ones who are laboring and have been burdened, and I myself will give you rest,” Mt 11:28. If we are longing for longing for our soul to be refreshed, it is not our Lord’s fault, but our own sins: “I shall in no wise leave thee, nor I shall in no wise be forsaking thee,” Heb 3:5.

### John 6:36

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these multitudes. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Have seen** is perfect tense meaning these multitudes have also perceived Jesus: “but now they have both seen and have hated both me and my Father.” Joh 15:24. They witnessed our Lord’s works and is having abiding results as they continuously are following Jesus to make him their leader. They want a King to overthrow the Romans: “Jesus answered them and said, verily verily I am saying to you, ye are seeking me, not because ye saw signs, but because ye ate out of the loaves and were satisfied,” Joh 6:26. They taunted our Lord over their belief: “Therefore they said to him, therefore what sign are thou thyself doing, in order that we may see and may believe thee? What are thou working?” Joh 6:30.

**Are believing not** is present tense with negation meaning these multitudes are not continuously trusting: “But although he had done so many things before them they believed not on him,” Joh 12:37. They were still unsatisfied!

### John 6:37

**All** is the word of emphasis in this sentence. Notice this verse has both theological arguments. The all-inclusive argument of election in the first part of this verse and the individuality of free will in the latter part of this verse.

**Is giving** is present tense meaning God is continuously furnishing souls to Jesus: “And this is that will of the Father who sent me, in order that all which he has given me, I may not lose any of it, but may raise it up in the last day,” Joh 6:39; “as thou gave to him all authority over all flesh, in order that all which thou has given to him, he may give to them eternal life,” Joh 17:2.

**Will come** is future tense meaning the whole body of believers will come to Jesus: “all which thou has given to him, he may give to them eternal life,” Joh 17:2; “No one is being able to come to me unless the Father who sent me should draw him, and I myself will raise him up at the last day.” Joh 6:44; “And he was saying, because of this I have said to you, no one is being able to come to me unless it should be given to him from my Father,” Joh 6:65. This predestination is that they may become children of God: “because he has predestinated us for adoption through Jesus Christ to himself, according to the good pleasure of his will,” Eph 1:5. Notice the neuter singular “all who: *pan o*” shows the notion of unity.

**Shall in no wise throw out** is past tense subjunctive with emphatic negation meaning the impossibility for believers that Jesus shall reject with contempt outside the promise he gave them: “and I myself am giving to them eternal life; and they shall in no wise perish for ever, and anyone will not seize them out of my hand,” Joh 10:28.

### John 6:38

**Have come down** is perfect tense meaning Jesus has descended out of the heaven: “And no one has gone up into the heaven except the One who has come down out of the heaven, the Son of man who is in the heaven,” Joh 3:13; “The One who is coming from above is above all,” Joh 3:31.

**Might not be doing** is present tense subjunctive with negation meaning the purpose of our Lord’s appearance is that he might not continuously be producing his own desire, but God’s desire.



### John 6:39

**This** is the word of emphasis in this sentence. This pronoun is subject of the present tense verb “is.” These next two verses give the purposes of the will of God. One in negation, and the other in positive, which will give the definiteness of a bodily resurrection.

**May not lose** is past tense subjunctive with negation meaning the purpose of God of furnishing the whole body of believers, verse 37, is that Jesus may not destroy any out of this body: “So it is not the will before your Father who is in the heavens, in order that one of these little ones may perish,” Mt 18:14.

**May raise up** is past tense subjunctive meaning the contrast of this purpose is that Jesus may raise this body in the last day: “Stop fearing, little flock, for your Father took delight to give to you the kingdom,” Lu 12:32; “Who will transform our body of humiliation, for it may become conformed to his glorious body, according to the working in order to he might be strong and may subdue to himself all things,” Php 3:21.

### John 6:40

**This** is the word of emphasis in this sentence. This pronoun again shows the second purpose of the will of God.

**Might be having** is present tense subjunctive meaning the purpose of the will of God is that each discerning believer might be possessing eternal life: “Jesus said to her, I myself am the resurrection and the life. The one who is believing on me, if also he should die will live,” Joh 11:25.

**Will raise up** is future tense meaning Jesus himself emphatically will raise all up at the last day: “But since the Spirit of him who raised up Jesus from among the dead is dwelling in you, the One who raised up the Christ from among the dead will quicken also your mortal bodies on account of his Spirit who is dwelling in you,” Ro 8:11. The last day is used only by John and four times in this chapter, verses 39, 40, 44, 54.

### John 6:41

**Were murmuring** is the word of emphasis in this sentence. This verb is imperfect tense meaning the Jews were consequently continuously muttering concerning Jesus because he spoke, I myself am that bread. This article with “bread” is previous reference to “bread” in verse 35. These Jews were their religious leaders: “And their scribes and the Pharisees were murmuring at his disciples, saying, why are ye eating and drinking with the tax gatherers and sinners?” Lu 5:30.

### John 6:42

**Are saying** is the word of emphasis in this sentence. This verb is present tense meaning these Jews are continuously affirming to one another under their breath.

**Is not** is present tense with negation meaning this question with “not: *ouch*” is expected answer: Yes!

**Know** is perfect tense meaning these Jews themselves emphatically know intellectually the father and the mother of Jesus. They are very acquainted with the family of our Lord.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Have come down** is perfect tense meaning Jesus has descended out of the heaven. They do not understand the manner that this could be possible as Jesus in their eyes is only a man. They reject his claim of being the Messiah: “But we know this One whence he is; but whenever the Christ should be coming, no one is knowing whence he is,” Joh 7:27; “Is this not the son of the carpenter? Yes! Is not his mother being called Mary, and his brethren James and Joses and Simon and Judas? Yes! And are not all his sisters with us? Yes! Therefore whence did all these things come to this man?” Mt 13:55-56; “Is this not the Carpenter, the Son of Mary, and Brother of James and Joses and Judas and Simon? Yes! And are not his sisters here with us? Yes! And they were being offended in him,” Mr 6:3; “And all were bearing witness to him, and were wondering at the saying of grace which are proceeding out of his mouth; and they were saying, is this One not the son of Joseph? Yes!” Lu 4:22.

### **John 6:43**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to these Jews question pertaining to the heritage of our Lord.

**Said** is past tense meaning Jesus spoke to these Jews.

**Stop murmuring** is present tense imperative meaning Jesus is continuously exhorting to these Jews to stop grumbling with one another.

### **John 6:44**

**No one** is the word of emphasis in this sentence. This pronoun is the subject of the present tense verb “is being able.” Jesus repeats what he said before: “all which he has given me, I may not lose any of it, but may raise it up in the last day,” Joh 6:39.

**Should draw** is past tense subjunctive meaning the condition of anyone condition being capable to come to Jesus is that God should impel that person. Notice repeatedly Jesus referred to his Father as the one who thrust him into this ministry, Joh 4:34 5:23,24,30,37 6:38,39,40.

### **John 6:45**

**Is,** is the word of emphasis in this sentence. This verb is present tense with the perfect tense participle “written,” which is translated with the use of periphrastic. This teaching of opening their eyes is composed in the prophets: “But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more,” Jer 31:33-34; “And all thy children shall be taught of the LORD; and great shall be the peace of thy children,” Isa 54:13.

**Will be** is future tense with the noun “taught” which is predicate nominative. God will instruct those who are coming. The reason why the Father should draw them is that God is teaching them. God starts the

process of repentance by revealing their need of a Saviour, and then instructs them that here is my sent One.

**Everyone** is the word of emphasis in this sentence. This adjective is subject of the present tense verb “is coming.” This person is one who understood and put into practice. Many understood that they need Christ as Saviour, but have not believed: “And ye are having not his word which is abiding in you, for whom this One sent, ye yourselves are not believing this word to this One,” Joh 5:38. In every case, the unbelievers were to blame: “So that that law has been our tutor to Christ, in order that we may be justified by faith,” Ga 3:24.

#### **John 6:46**

**Has seen** is perfect tense meaning only Jesus who is of God has seen with his eyes the Father: “I myself know him because I am from him, and this One sent me,” Joh 7:29. Because Jesus has this personal acquaintance with God, his knowledge is complete while our knowledge is partial and derived through Jesus. Jesus has immediate and full vision of the Father in contrast our knowledge is through his Word: “No one has seen God at any time; the only begotten Son, the One who is in the bosom of the Father, the Same declared him,” Joh 1:18. The “not that: *ouch oti*” marks the restriction of what we learned in the previous verse. Some liberals say that Moses saw God face to face, Ex 33:11, but this is a figure of speech because God spoke later that no one could see his face and live, Ex 33:20. Again Jacob said that he has seen God face to face, Ge 32:30. The preincarnated Messiah wrestled with Jacob, dislocated his thigh, gave him a new name, and blessed him. Jacob confirmed that it was a divine person and called him “Elohim.” When Jesus says no one has seen God refers to God’s essence, which is intrinsically invisible as God is spirit. Jacob only saw the human form assumed for the occasion. God’s face here is a token of the wonderful bestowal of God’s favour and of the preservation of his life. Jacob can now meet Esau without fear.

#### **John 6:47**

**Verily** is the word of emphasis in this sentence. This is assured to stress the truth and validity of this teaching.

**Am saying** is present tense meaning Jesus is truly continuously affirming in truth to these Jews.

**Is having** is present tense meaning the believer is continuously possessing eternal life: “Verily verily I am saying to you, the one who is hearing, my word and is believing the One who sent me, is having eternal life, and is not coming into judgment, but has passed out of death into life,” Joh 5:24; “The one who is having the Son, is having that life; the one who is having not the Son of God, is having not that life,” 1Jo 5:12.

#### **John 6:48**

**I**, is the word of emphasis in this sentence. This personal pronoun is emphatic subject of the present tense verb “am.” Jesus himself emphatically is that bread of life. This noun “bread” is predicate nominative and the position after the verb “to be” with the article showing previous reference meaning Jesus is that living food, verse 51. This is not transubstantiation where Jesus is changing his essence into this bread. A letter by Ignatius of Antioch to the Romans, written in about AD 106 says: “I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely his blood, which is incorruptible love and eternal life.” This saying by Ignatius has been taken out of historical context.

Ignatius was combatting during his time the error of docetism, which denied that Jesus possessed a real physical body: “because many deceivers, who were not confessing Jesus Christ who was coming in the flesh entered into the world; this is the deceiver and the antichrist,” 2Jo 1:7. Tertullian (160-225) used the same arguments against the Gnostic heretic Marcion: “Having taken the bread and given it to his disciples, Jesus made it his own body, by saying, ‘This is my body,’ that is, the symbol of my body. There could not have been a symbol, however, unless there was first a true body. An empty thing or phantom is incapable of a symbol.” Other early Church Fathers also show that the bread is a symbol: “spiritual food and drink” (The Didache, 9); “in remembrance of the Body” Justin Martyr (110-165) (Dialogue with Trypho, 70); Clement of Alexandria “The Scripture, accordingly, has named wine the symbol of the sacred blood” (The Instructor, 2.2); Origen “We have a symbol of gratitude to God in the bread which we call the Eucharist” (Against Celsus, 8.57).

### **John 6:49**

**Your fathers** are the words of emphasis in this sentence. This noun is subject of the past tense verbs “ate and died.” Their forefathers consumed the manna in the wilderness and they all perished of natural death: “Your fathers, where are they? and the prophets, do they live for ever?” Zec 1:5; “And was he indignant with whom forty years? Was it not with the ones who sinned, of whom the carcasses fell in the wilderness? Yes!” Heb 3:17. This manna only provided temporary relief. It provided for their physical needs, but the bread of life provides for their spiritual needs. Our Lord’s flesh is referred to his sacrifice on the cross to provide true soul food for all men unto eternal life. Notice Jesus did not say “our” fathers, but “your” fathers meaning the spiritual welfare of the murmurers in the wilderness like these Jews. Further manna could not stay death as all the grown men who started from Egypt died save two: “For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun,” Nu 26:65. The manna did not prevent death, but this bread of life will prevent spiritual death.

### **John 6:50**

**This is the bread** meaning Jesus is that bread which is continuously descending out of the heaven: “For that bread of God is the One who is coming down out of the heaven, and is giving life to the world,” Joh 6:33. These Jews cannot believe this statement: “And they are saying, is not this Jesus the Son of Joseph, of whom we ourselves know the father and the mother? Yes! Therefore how this One is saying, I have come down out of the heaven?” Joh 6:42.

**May eat and may not die** is past tense subjunctives meaning the purpose of this bread descending out of the heaven is that anyone may consume out of this bread and may live forever: “Verily verily I am saying to you, if anyone should keep my word, he shall in no wise see death for ever,” Joh 8:51; “Jesus said to her, I myself am the resurrection and the life. The one who is believing on me, if also he should die will live,” Joh 11:25.

### **John 6:51**

**I**, is the word of emphasis in this sentence. Jesus himself emphatically is that Living bread, verses 35, 41, 48. This is a symbol, like the Lord’s Supper and Dipping (Baptism). Just like Nicodemus on the saying of being born again, he took it literally. Other symbolism of our Lord is that he is the living water, Joh 4:14; Spiritual Rock, 1Co 10:4; Good Shepherd, Joh 10:11; True Vine, Joh 15:1; Living Stone, 1Pe 2:4; Lamb of God, Joh 1:29; Door, Joh 10:9; the Light of the world, Joh 8:12; The Way, Joh 14:6; The Truth, Joh 14:6; The Life, Joh 14:6.

**Should eat** is past tense meaning the condition of living forever is that anyone should consume of this food. This food is the word, which the prophets wrote concerning the Messiah, verse 45: “Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled,” Pr 9:4-5. These Jews were told repeatedly that Jesus is the living food, and they reject this by calling our Lord a man, verse 42. Now they are more confused as Jesus explains fuller that this food is his flesh. The prophets wrote concerning the Pascal lamb, and this Messiah has arrived: “And that Word became flesh, and tabernacled among us, and we discerned his glory, a glory as of an only begotten with the Father, full of grace and truth,” Joh 1:14. This added information creates far more difficulty to these hearers who cannot grasp Christ’s atoning death.

**Will give** is future tense meaning Jesus himself emphatically will furnish his flesh as a sacrifice in behalf of the life of the world: “To that day John is seeing the next day Jesus who is coming to him, and is saying, see! the Lamb of God is coming, who is taking away the sin of the world,” Joh 1:29; “for he made that One who has known not sin to be made sin for us, in order that we ourselves might be becoming righteousness of God in him,” 2Co 5:21. These Jews have taken so many of God’s symbolism so literally as putting frontlets strapped on their foreheads, **see image 112**. God delighted not in the offering according to the law, but Jesus came to do God’s will to be taking away that first offering in order that Jesus may establish the second offering, which we are sanctified through the offering of the body of Jesus Christ once for all, Heb 10:8-10. Roman Catholics are taking these thoughts literally also with their transubstantiation as they will not accept this offering “once for all.” They need to consume this truth and they will be born again: “I have been crucified with Christ; yet I am living, no longer I myself, but Christ is living in me; but that which now I am living in flesh, I am living in faith, that faith of the Son of God, who loved me and gave himself for me,” Ga 2:20. When our Lord instituted the Supper, these symbolisms were a memorial to his death.

### **John 6:52**

**Were contending** is the word of emphasis in this sentence. This verb is imperfect tense meaning these Jews were consequently disputing with one another: “Therefore a division occurred in the crowd because of him,” Joh 7:43. This quarrel over which should they take these words literally or figuratively. The orthodox Jews won this combat by saying this is cannibalism! “But the natural man is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know them, because he is being spiritually discerned,” 1Co 2:14. This is not a metaphor for hostile action: “When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell,” Ps 27:2. We must take this whole conversation in context. Jesus also spoke of his death later and the unsaved will not be able to come. These Jews thought that Jesus would travel abroad, Joh 7:34-36.

### **John 6:53**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently spoke to these Jews.

**Am saying** is present tense meaning Jesus is truly continuously affirming in truth to these Jews.

**Should eat and should drink** both are past tense subjunctives meaning the condition of possessing life is that they should devour the Gospel and should receive into the soul what serves to refresh strengthen, nourish it unto life eternal. This is figurative language! At the Lord’s table, Peter would have been the first to say something if Jesus meant these elements literally: “But flesh with the life thereof, which is the blood thereof, shall ye not eat,” Ge 9:4; “For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all

flesh is the blood thereof: whosoever eateth it shall be cut off,” Le 17:14. The flesh of the Son of Man is another way of saying “myself,” Jesus himself is that bread given for the life of the world. John makes it a practice to record our Lord’s discourses, which have a spiritual meaning and then make the hearers show by their response that they have failed to grasp that meaning. Jesus even later gives their protests that these words should be understood spiritually: “It is the Spirit which is quickening, the flesh is profiting nothing; the words which I myself am speaking to you, are spirit and are life,” Joh 6:63. Notice in this chapter on the bread of life discourse, Jesus is not making a direct reference to the sacrament institutionalized later as the Lord’s table, but this discourse conveys the same truth in words as the Lord’s table conveys in action. Life is only found in Christ.

#### **John 6:54**

**The one** is the word of emphasis in this sentence. Jesus uses this article twice in the next two sentences as the one who is continuously devouring the truth of the Gospel and is continuously receiving into the soul what serves to refresh strengthen, nourish it unto life eternal. This believer is continuously possessing eternal life and in the next sentence, is continuously abiding in Christ.

**Will raise** is future tense meaning Jesus himself will raise up that believer from the dead in the last day, verses 39, 40, 44.

#### **John 6:55**

**Food and drink** both nouns are predicate nominatives meaning our Lord’s death is most certainly spiritual food and our refreshing of understanding is most certainly receiving into the soul: “And we know that the Son of God is come, and has given us an understanding in order that we might be knowing the true One; and we are in that true One, in his Son Jesus Christ. He himself is the true God, and the eternal life,” 1Jo 5:20. Our Lord’s teaching is truly that which will give life to the soul. We use food and drink to sustain our physical life, Jesus is the giver and sustainer of endless spiritual life: “for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit,” Ro 14:17.

#### **John 6:56**

**The one** is the word of emphasis in this sentence. Just as in verse 54, this one is continuously devouring the truth of the Gospel and is continuously receiving into the soul what serves to refresh strengthen, nourish it unto life eternal. This believer is not only continuously possessing eternal life, but is also continuously enduring in Jesus: “Abide in me, and I myself in you. As the branch is not being able to be bearing of itself unless it should abide in the vine, so neither ye yourselves are being able unless ye should abide in me,” Joh 15:4. This enduring is because of our knowledge in the truth: “And ye yourselves received the anointing from him, which is abiding in you, and ye are not having need in order that anyone might be teaching you; but as that same anointing is teaching you concerning all things, and it is true, and it is not a lie; and even as it taught you, ye will abide in him,” 1Jo 2:27. We are abiding in Christ as Jesus himself emphatically is abiding in us: “Whosoever should confess that Jesus is the Son of God, God is abiding in him, and he himself in God,” 1Jo 4:15.

#### **John 6:57**

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb “sent,” meaning the living Father commissioned Jesus in the degree that Jesus himself emphatically also is continuously living by reason of God: “For even as the Father is having life in himself, so he gave also to the Son to be having life in himself,” Joh 5:26: “Jesus is saying to him, I myself am that way and the truth and the life;

no one is coming to the Father except by me,” Joh 14:6. It is wrong to develop doctrine on prepositions because they vary based upon the case in Greek. The preposition here “on account of: *dia*” is not “by” or “for the sake of” which would be genitive of instrument, but here it is accusative of ground “through” or “because of.” “Ye yourselves already are clean because of the word which I have spoken to you,” Joh 15:3.

### **John 6:58**

**This** is the word of emphasis in this sentence. This pronoun reflects that true bread, verse 32, which is our Lord Jesus Christ, verse 48. This is not that manna, verse 49; but spiritual food which when consumed this one will live forever, verse 50. Jesus is that living bread, verse 51. Notice that Jesus repeats himself because they are hard of understanding: “For the heart of this people was calloused, and they heard heavily with the ears, and they closed their eyes; lest they should see with the eyes, and should hear with ears, and should understand with the heart, and should turn and I should heal them,” Mt 13:15.

### **John 6:59**

**These things** is the word of emphasis in this sentence. This pronoun is direct object of the past tense verb “said.” Jesus spoke to those from the feeding of 5,000 and then to the Jews in his bread of life discourse in the synagogue in Capernaum.

**Was teaching** is present tense participle translated with the use of time: “*while*.” Jesus was continuously instructing concerning the pending kingdom of God with many discourses. Notice John puts his emphasis on our Lord’s works (miracles) and his discourses in this Gospel. There were many more discourses that John does not record as well as his miracles: “Therefore Jesus did many other signs in presence of his disciples, which are not written in this book,” Joh 20:30.

### **John 6:60**

**Many** is the word of emphasis in this sentence. This adjective refers to a large number of our Lord’s disciples. These are not the apostles, but a large number of followers, verse 66.

**Said** is past tense meaning these murmuring disciples spoke.

**To be hearing** is present tense infinitive with the use of completing the present tense verb “is being able.” Who is continuously being capable to be continuously understanding this hard saying. These words seem like a skeleton with no meat on them: “Why are ye not knowing my speech? Yes! Because ye not being able to be hearing my word. Ye yourselves are (of) the father the devil, and ye are desiring to be doing the lusts of your father,” Joh 8:43-44; “(concerning) whom our discourse is much and difficult in interpretation to be speaking, since ye have become sluggish in hearing,” Heb 5:11. It is not the teacher’s problem, but the student is not willing to believe: “And because I myself am speaking the truth, ye are not believing me,” Joh 8:45. These disciples were looking for an earthly king, not spiritual instructions, which made it difficult to receive. Therefore, these words became harsh to them. If someone is saying that a preacher is dry, this person is looking for someone to entertain them.

### **John 6:61**

**Knows** is the word of emphasis in this sentence. This verb is perfect tense participle translated with the use of time: “*while*.” This also could be translated with the use of cause: “*because*.” Jesus knows

intellectually in himself that these disciples are continuously muttering under their breath concerning this truth. This is divine knowledge, the omniscience of Christ.

**Said** is past tense meaning Jesus spoke to these discontentedly complainers.

**Is offending** is present tense meaning this truth is continuously putting an obstacle for them. This message is scandalizing them! A child of God will receive the word of God in meekness, whether fully understood or not. The cults will reject the teaching on the trinity, but we accept it because Scripture teaches it.

## **John 6:62**

**Should be seeing** is the word of emphasis in this sentence. This verb is present tense subjunctive meaning the condition of Jesus being in heaven as before is that ye should be continuously discerning the Son of man in the manner of continuously ascending up (process): “And no one has gone up into the heaven except the One who has come down out of the heaven, the Son of man who is in the heaven,” Joh 3:13; “I came out from the Father and have come into the world; I am leaving again the world and am going to the Father,” Joh 16:28; “Therefore after the LORD spoke to them he was indeed taken up into the heaven, and sat at the right hand of God,” Mt 16:19; “And it came to pass while he was blessing them he separated from them and was being carried up into the heaven,” Lu 24:51. These apostles were questioning the bread of life discourse, and told them consequently, they will see his ascension into the heavens: “And after he has said these things, while they were beholding him he was taken up, and a cloud withdrew him from their eyes,” Ac 1:9. Consequently, these difficult explanations of his flesh and his blood will be revealed after his ascension. The manna only came down, but the True Living Bread will also arise. All these Old Testament prophecies will make more sense: Ps 8:5-8 Ps 80:17 Ps 110 Da 7:9-14. Notice the condition to these apostles as not all will view this event as one is a traitor, verse 64.

## **John 6:63**

**Spirit** is the word of emphasis in this sentence. This noun is predicate nominative with an article with location prior to the verb “is.” There is no noun after the verb “to be” meaning it is only the Spirit that can produce spiritual life while the works of man can profit nothing towards this: “Who also made us competent as servants of a new covenant, not of letter, but of Spirit; for the letter is killing, but the Spirit is quickening,” 2Co 3:6. Like the seed, which is planted, the Word of God, it is the Holy Spirit quickened into life. The law cannot give life, Ga 3:21, but God (and Christ) gives eternal life: “For even as the Father is raising up the dead and is quickening, thus also the Son is quickening whom he is willing,” Joh 5:21.

**Is profiting** is present tense meaning the works of man are continuously not prevailing. This flesh is not referring to the flesh of Christ, but our human nature.

**Am speaking** is present tense meaning Jesus himself is continuously uttering his discourses. These truths are spirit and life. These two nouns are predicate nominative with no articles and positioned prior to the present tense verb “are.” The essence of these discourses are spirit and life. These words are the incarnation and communication of the Spirit and they communicate life. If you receive these truths, you will receive Jesus: “Open thou mine eyes, that I may behold wondrous things out of thy law,” Ps 119:18. Jesus came not to abolish the law, but to fulfill it. The law is our schoolmaster to show that we need a Saviour, which is fulfilled in our Lord Jesus Christ: “So that that law has been our tutor to Christ, in order that we may be justified by faith; but after that faith came, we are no longer under a tutor,” Ga 3:24,25. The Holy Spirit will take our Lord’s discourses and his miracles and will bring life to those who believe:



“But these things have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing in his name,” Joh 20:31.

#### **John 6:64**

**Knew** is the word of emphasis in this sentence. This verb is pluperfect tense meaning Jesus knew intellectually the contrast here of giving discourses full of spirit and life and some will reject it. This intellectual knowledge is omniscience that he knew from beginning of their following who will reject him even though Jesus selected Judas Iscariot as apostle. John does not say here that Jesus knew that Judas would betray him when he chose him as one of the twelve, least of all that he chose him for that purpose. These followers discovered that their conceptions of Jesus were incorrect, so they stop following him. They were looking for a military revolution, not a spiritual awakening. Notice that there is no article with beginning as in: “But I have said these things to you, in order that whenever the hour should come ye might be remembering them that I myself said to you; but I said not these things to you from beginning because I was with you,” Joh 16:4.

#### **John 6:65**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming because of this saying.

**Have said** is perfect tense meaning Jesus has uttered to these disciples. This conjunction after the verb of speaking is translated as quotation marks.

**Given** is perfect passive participle translated with the use of periphrastic modifying the present tense subjunctive verb “should be.” The impulse to faith comes from God, verse 44. God does not expect all to believe and that should imply to Judas. Many left, but because Judas had a position of privilege, he hung around.

#### **John 6:66**

**(From) that** are the words of emphasis in this sentence. This prepositional clause refers to out of that moment or saying.

**Went away** is past tense verb meaning a large number of these followers departed to withdraw from Jesus. The adverb “behind” means withdrawal.

**Were walking** is imperfect tense meaning these half-hearted followers were continuously roaming with Jesus no more: “They went out from among us, but they were not of us; for if they were of us, they possibility have remained with us; but in order that they may be manifested that all are not of us,” 1Jo 2:19.

#### **John 6:67**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently spoke to the apostles.

**To be going away** is present tense infinitive with the use of completing the present tense verb “are wishing.” Are these apostles themselves emphatically continuously desiring to be continuously departing? The negation “not: *me*” with the question is expected answer: No!

### John 6:68

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Peter consequently gave an answer to our Lord's question of departing.

**Will go** is future tense meaning the apostles will depart to whom, LORD. Simon Peter spoke on behalf of the other eleven.

**Words** is the word of emphasis in this sentence. This noun is not "*logos*" but "*rhema*" meaning discourse which are continuously possessing eternal life: "It is the Spirit which is quickening, the flesh is profiting nothing; the words which I myself am speaking to you, are spirit and are life," Joh 6:63. Peter understood these hard sayings, while many departed because they were looking for an earthly revolution, but these eleven apostles believed in the Messiah, verse 69.

### John 6:69

**Have believed and have known** both are perfect tenses meaning these apostles themselves emphatically have trusted and have known by experience that Jesus himself is the Christ the Son of the living God. The articles with "Christ" and "Son" located after the verb "are" demonstrate that Jesus is the definitive Messiah and the definite Son of Yahweh. Andrew introduced Jesus to Peter as the Messiah: "This first one is finding his own brother Simon, and is saying to him, we have found the Messiah, which is being interpreted the Christ," Joh 1:41. The purpose of believing that Jesus is the Anointed One is that they might be having life believing in his name, Joh 20:31. Peter, being a Jew, understood very well what the word "Christ" meant: "And Simon Peter answered and said, thou thyself are the Christ, the Son of the Living God," Mt 16:16. This is the Messiah whom is the fulfiller of all the expectations of the Hebrew people; the One by whom our hopes are to be realized. Since the fall of Adam and Eve, the prophets and the Psalmists had all looked for this coming One. Mark quotes Peter saying which is the same as Matthew: "Thou thyself are the Christ," Mr 8:29. Luke says: "the Christ of God," Lu 9:20. Peter and the other ten apostles have known the true One: "And we know that the Son of God is come, and has given us an understanding in order that we might be knowing the true One; and we are in that true One, in his Son Jesus Christ. He himself is the true God, and eternal life," 1Jo 5:20. Did Peter give a noble confession twice, once here in the synagogue in Capernaum, and on Mt. Hermon near Caesarea Philippi? Because of this, MSS does not include it in their text, but replace with "The Holy One of God."

### John 6:70

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to Simon's question of to whom will we go, verse 68.

**Choose** is past tense meaning Jesus himself emphatically called out by name the twelve. The negation "not: *ouch*" with a question is expected answer: Yes! "After he has called to his twelve disciples, he gave authority to them over unclean spirits, so as to be throwing them out and to be healing every disease and every bodily weakness," Mt 10:1; "And when it became day he called to himself his disciples, and picked out from them twelve, whom also he named messengers," Lu 6:13.

**Devil** is predicate adjective with no article meaning Judas is a slanderous one: "And after supper took place, after the devil has put already into the heart of Judas Iscariot son of Simon, in order that he may deliver him up," Joh 13:2; "And after the morsel, then Satan entered into him. Therefore Jesus is saying to him, what thou are doing, do quickly," Joh 13:27. The essence of Judas is Satan himself: "Ye yourselves

are of the father the devil, and ye are desiring to be doing the lusts of your father. He himself was a murderer from the beginning, and he has stood not in the truth because there is no truth in him. Whenever he should be speaking falsehood, he is speaking out of his own; because his is a liar and he is the father of it,” Joh 8:44. Is Satan in the flesh? “And it is not wonderful: for Satan himself is transforming himself into a messenger of light,” 2Co 11:14. Judas is also called by Jesus: “the son of perdition,” Joh 17:12. Jesus is called the Son of God. Since Satan copies what God does, the devil cannot bring himself into the world through a virgin birth, but he can possess human beings to do his will as Judas turned aside from the truth and permitted Satan to enter him: “to receive the part of this service and being the sent one, from which Judas turned aside, to go into his own place,” Ac 1:25. Therefore, Judas was not always demon possessed.

### John 6:71

**Was speaking** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming of Judas Iscariot. John records this in the imperfect tense as looking back because he knew not either at that time what Jesus said. It is very likely that Judas did not understand what Jesus revealed, because his plan for betrayal was not on his mind at that moment. Jesus only set his face towards Jerusalem later, Joh 7:10.

**To be delivering up** is present tense infinitive with the use of completing the imperfect tense verb “was being about.” Judas was continuously intending to be continuously delivering up treacherously Jesus. This betrayal is recorded by John 50 years later as this scene was developing. The disciples did not know at that time what Jesus meant, “one of you is a devil” in the previous verse. John now records with full revelation what Jesus meant. Luke recorded why Judas did this: “men brethren, it was necessary for this scripture to have been fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas who has become guide to the ones who has taken Jesus,” Ac 1:16; “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me,” Ps 41:9. The Holy Spirit gave these words to David that someone will betray our Lord, and these disciples understood that Judas did was because it was in God’s plans. The devil does not even realize that he is helping God fulfill his plans. The devil is foolish like all his children. The placement of this revelation to John by the Holy Spirit shows that Judas had the same mindset as those who departed: to make Jesus earthly king to overthrow the Romans. This is why Jesus questioned his apostles and even though Peter replied correctly, our Lord pointed out that not all agreed with Peter’s great confession. The other Gospels simply record the facts and mention not any abusive remarks towards Judas as they thought he was one of the inner circle.

**Is**, is present tense participle translated with the use of concession: “*although*.” AMP, CEV, EMTV, TWENTY and Williams agree with this use while Moffatt and Tyndale have the use of attendant circumstance: “For he it was that should betray him, and was one of the twelve.”

### John 7:1

III. Ministry of that Word, John 1:29-12:11

L. Discourses, John 6:22-8:59

2. At the feast of Tabernacles, John 7:1-36

1 And Jesus **was walking** (after) these things (in) Galilee; for He was not desiring to be walking (in) Judea, because the Jews were seeking to kill Him. 2 Now the feast of the Jews the tabernacles **was** near. 3 Therefore His brethren **said** (to) Him, remove hence, and keep going (into) Judea, in order that also Thy

disciples may see Thy works which Thou are doing; 4 for no one is doing anything (in) secret, and he himself is seeking to be (in) public. If Thou are doing **these things**, manifest Thyself to the world. 5 For His brethren were **neither** believing (on) Him. 6 Therefore Jesus is saying to them, My time is not yet coming; but your time is always ready. 7 The world is **not** being able to be hating you; but it is hating Me, because I Myself am bearing witness (concerning) it, that its works are evil. 8 **Ye** yourselves go up (into) this feast; I Myself am not yet going up (to) this feast, for My time has not yet been fulfilled. 9 And after He has said **these things** to them He abode (in) Galilee. 10 But as His brethren ascended then also He Himself ascended (to) the feast, not openly, but as (in) secret. 11 Therefore the Jews were seeking Him (at) the feast, and were saying, where is this One? 12 And there was much murmuring (concerning) Him (among) the crowds. These ones were indeed saying, "He is good"; others were saying, no; but He is deceiving the crowd. 13 No one was speaking however publicly (concerning) Him, (because of) the fear of the Jews. 14 But now while the feast was being in the middle Jesus went up (into) the temple, and He was teaching. 15 And the Jews were wondering saying, how knows this One letters, *if* He has not learned? 16 Therefore Jesus answered them and said, My teaching is not Mine, but of the One Who sent Me; 17 if anyone should be desiring to be doing His will, he will know (concerning) the teaching whether it is (from) God, or I Myself am speaking (from) Myself. 18 **The one** who is speaking (from) himself, is seeking his own glory; but the One Who is seeking the glory of the One Who sent Him, this One is true, and there is not unrighteousness (in) Him. 19 Has Moses **not** given to you the law, and no one (of) you is doing the law? Yes! Why are ye seeking to kill **Me**? 20 The crowd answered and said, Thou are having a demon, who is seeking to kill Thee? 21 Jesus answered and said to them, I did one work, and ye all are wondering. 22 **(Because of) this** Moses has given to you the circumcision, not that it is (of) Moses, but (of) the fathers; and ye are circumcising a man (on) Sabbath. 23 If a man is receiving **circumcision** (on) Sabbath, in order that the law of Moses may not be broken, are ye being angry with Me because I made a man entirely sound (on) Sabbath? 24 **Stop** judging (according to) sight, but judge righteous judgment. 25 Therefore some (of) the ones *who are* of Jerusalem were saying, is not this One Whom they are seeking to kill? Yes! 26 And behold, He is speaking publicly, and they are saying nothing to Him. Recognized truly **lest at any time** the ones who were ruling, that this is truly the Christ? No! 27 But we know **this One** whence He is; but whenever the Christ should be coming, no one is knowing whence He is. 28 Therefore Jesus cried (in) the temple teaching and saying, ye know also Me, and ye know whence I am; and I have not come (of) Myself, but the One Who sent Me is true, Whom ye yourselves know not; 29 I Myself know Him because I am (from) Him, and this One sent Me. 30 Therefore they were seeking to take Him; but no one laid the hand (upon) Him, because His hour had not yet come. 31 But many (of) the crowd believed (on) Him, and were saying, "whenever the Christ should come will He do perchance more signs than these which this *man* did?" No! 32 *While* the crowd was murmuring these things (concerning) Him the Pharisees heard; and the Pharisees and the chief priests sent officers, in order that they may take Him. 33 Therefore Jesus said to them, I am yet a little time (with) you, and I am going (with) the One Who sent Me. 34 **Ye will seek** Me and will not find *Me*; and where I Myself am ye yourselves are not being able to come. 35 Therefore the Jews said (among) themselves, where is this One being about to be going that we ourselves will not find Him? Is He being about to be going **(to) the dispersion** among the Greeks, and to be teaching the Greeks? No! 36 **What** is this word which He said, ye will seek Me, and will not find *Me*; and where I Myself am ye yourselves are not being able to come?

**Was walking** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously making his own way in Galilee after this discourse in Capernaum. It was now October of A.D. 30. The previous chapter was in the spring of that year. Six months have passed, which is recorded by Matthew 15-18 and Mark 7-9 and Lu 9.

**Was not desiring** is imperfect tense with negation meaning Jesus was not continuously willing to be making his own way in Judea.

**Were seeking** is imperfect tense the Jewish leaders were continuously craving to murder Jesus: “And because of this the Jews were persecuting Jesus, and were seeking to kill him, because he was doing these things on a Sabbath,” Joh 5:16.

### **John 7:2**

Was, is the word of emphasis in this sentence. This verb is imperfect tense meaning the feast of tabernacles was at that time: “Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD,” Le 23:34. During the continuance of this feast they dwelt in booths or tents, as their fathers did in the wilderness. It also celebrated the time of harvest, like our day of Thanksgiving. The feast was continued eight days, and the eighth or last day was the most distinguished, and was called the great day of the feast, verse 37. It was autumn of A.D. 30, and the Jewish leaders expected Jesus to appear because they were wishing to kill him. Jesus was afraid of these hypocrites, but his time has not come. Jesus missed the last Passover as he was in Capernaum giving the bread of life discourse.

### **John 7:3**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning our Lord’s earthly brothers spoke to Jesus. They spoke to Jesus because this feast was approaching.

**Remove** is past tense imperative meaning these brothers exhorted Jesus to depart from his place.

**Keep going** is present tense imperative meaning these brothers is continuously exhorting that if Jesus does depart from Galilee, Jesus would continuously keep heading towards Judea.

**May see** is past tense subjunctive meaning the purpose of this appearance into Judea is that these half-hearted followers may perceive his miracles, which Jesus is continuously producing in Galilee. These fair weather followers left our Lord, and his brothers thought that Jesus needs to regroup his band and overthrow the Romans. Our Lord’s family tried to seize Jesus early in Judea because they thought that he was going mad, Mt 12:46 Mr 3:31 Lu 8:19.

### **John 7:4**

**Is doing and is seeking** both are present tense meaning the half-brothers gave an argument for Jesus to travel into Judea. Everyone is continuously producing nothing hidden, and this one himself emphatically is continuously craving to be a public figure. Their human philosophy is that all men seek popularity. Before, our Lord’s popularity was so strong, they tried to stop him because they thought his teachings were foolish: “And after the ones belonging to him have heard of it they went out to lay hold of him; for they were saying, he is beside himself,” Mr 3:21. They were controlled by Satan to stop our Lord’s ministry. Now these religious leaders are seeking to kill Jesus, these half-brothers are encouraging Jesus to go up against their rage. These worldly half-brothers think that Jesus is wasting in time in Galilee, as Jerusalem is where all the action is found. They want a revolution!

**These things** is the word of emphasis in this sentence. Jesus is continuously producing these miracles in order that they may believe that Jesus is the Christ, the Son of God, Joh 20:31. The condition here by these half-brothers demonstrates that they trust not in these works. Maybe none of these half-brothers was present at any of these miracles. They only heard of his fame and questioned these fables.

**Manifest** is past tense imperative meaning these half-brothers exhorted Jesus to appear in Jerusalem at the feast of Tabernacles.

#### **John 7:5**

**Neither** is the word of emphasis in this sentence. Even though these half-brothers spoke of our Lord's works, they were not continuously believing on Jesus. Salvation is only from God: "those ones were not born of bloods nor of will of flesh nor of will of man but these ones were born of God," Joh 1:13.

#### **John 7:6**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is consequently continuously affirming to his half-brothers.

**Is not yet coming** is present tense with adverb meaning our Lord's right time is not yet continuously arriving: "Ye yourselves go up into this feast; I myself am not yet going up to this feast, for my time has not yet been fulfilled," Joh 7:8; "Therefore they were seeking to take him; but no one laid upon his hand, because his hour had not yet come," Joh 7:30. Our Lord's time is at the Passover, not this feast: "Now before the feast of the Passover, because Jesus knew that his hour has come in order that he may depart out of this world to the Father, he loved his own which were in the world and he loved them to the end," Joh 13:1. Jesus is our Paschal Lamb, is a revolution leader!

#### **John 7:7**

**Not** is the word of emphasis in this sentence. This negation means it is safe for these half-brothers to travel openly into Jerusalem because the inhabitants of the earth is not being capable to be detesting these brothers. The wicked hates not its own: "They themselves are of that world, because of this they are talking of that world, and that world is hearing them," 1Jo 4:5.

**Is hating** is present tense meaning the inhabitants of the earth are continuously detesting Jesus because Jesus himself emphatically is continuously giving testimony concerning these inhabitants: "And this is that judgment, that the Light has come into the world, and men loved the darkness rather than that Light; for their works were evil," Joh 3:19. These human beings deeds are wicked: "If the world is hating you, ye are knowing that it has hated me before you," Joh 15:18.

#### **John 7:8**

**Ye** is the word of emphasis in this sentence. This personal pronoun is emphatic subject of the past tense imperative verb. Jesus exhorted his half-brothers that they themselves emphatically ascend to Jerusalem to this feast.

**Has not yet been fulfilled** is perfect tense in passive voice with adverb meaning God has not yet completed our Lord's moment. This time was not a favourable opportunity. Jesus awaits for it from the Father and thus enjoys true certainty. Jesus sees and grasps and accepts this time that is given by God: "And that One said, keep going into the city unto such one, and say to him, the Teacher is saying, my time is near; I am keeping the Passover with thee with my disciples," Mt 26:18.

#### **John 7:9**

**These things** is the word of emphasis in this sentence. These words are arguments to remain in Galilee.

**Has said** is past tense participle translated with the use of time: “*after.*” AV, EMTV, Garnier, HCSB, NET and TWENTY agree with this use while CEV, Murdoch, Tyndale and Williams have the use of attendant circumstance: “He told them this and stayed on in Galilee.” Jesus spoke concerning his mission and their wishes to his half-brothers.

**Abode** is past tense meaning Jesus remained in Galilee. These half-brothers went on to Jerusalem without him. Notice the adverb “still” is not found in the Greek.

### **John 7:10**

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb “ascended” meaning even as the half-brothers went up to Jerusalem at that time openly.

**Ascended** is past tense meaning Jesus himself emphatically went up to the feast of Tabernacles even as in secret. The moment his half-brothers were gone in a distance, Jesus departed on his travels to Jerusalem on his terms. Our Lord could have taken the most direct passage by travelling through Samaria. Notice the argument of the half-brothers is to expose openly to the world, verse 4. Jesus is not following the philosophy of the world: “Stop loving the world, nor the things in that world; if anyone should be loving the world, the love of the Father is not in him,” 1Jo 2:15.

### **John 7:11**

**The Jews** is the word of emphasis in this sentence. The focus now is on these religious leaders in Jerusalem.

**Were seeking and were saying** both are imperfect tenses meaning the Jews were continuously craving to kill Jesus at the feast of Tabernacles and were continuously affirming to each other: “Therefore because of this the Jews were seeking more to kill him, because he was not only breaking the Sabbath, but also was calling his Father God, making himself equal with God.” Joh 5:18. This was the second Passover, which was 18 months ago as our Lord did not attend the last Passover, Joh 6:4. They did not know where Jesus is as our Lord’s name was on every tongue. These same religious leaders continued to say this later: “Therefore they were seeking Jesus, and were saying among one another while they are standing in the temple, what is it seeming to you, that he shall in no wise come into the feast?” Joh 11:56. This is before the next Passover because our Lord showed up at this feast of Tabernacles.

### **John 7:12**

**Murmuring** is the word of emphasis in this sentence. This noun is predicate nominative to the imperfect tense verb “was.” Notice there was many debates concerning Jesus among the multitudes.

**These ones** are the words of emphasis in this sentence. This article is previous reference to “the crowds” in this verse.

**Were saying** is imperfect tense meaning these ones were truly continuously affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks. Their quote was “he is good person.” TR adds the conjunction “but: *de.*” Others were continuously affirming: No! Now the contrast word does appear “but: *alla.*”

**Is deceiving** is present tense meaning Jesus is continuously leading the people away from the truth. The contrast shows that the multitudes were divided concerning the Lord Jesus Christ, verse 43. It is the same today! The world hates the truth concerning that Jesus is the only way to God, Joh 14:6. There is no other name under heaven, which we may be saved, Ac 4:12.

### **John 7:13**

**No one** is the word of emphasis in this sentence. This pronoun is the subject of the imperfect tense verb “was speaking” meaning nevertheless there is not a person who was continuously uttering concerning Jesus in the manner of unreservedness in speech because they were afraid of Jewish leaders. Just like Nicodemus who came to Jesus by night, Joh 3:2. Many were afraid to be put out the assembly, Joh 9:22. Many Jewish rulers who loved the praise of men believed later on Jesus, but were not open followers because of this fear, Joh 12:42,43. Nicodemus and Joseph from Arimathaea were hidden followers through the fear of the Jews, Joh 19:38.

### **John 7:14**

**Now** is the word of emphasis in this sentence. This adverb modifies the past tense verb “went up.” Jesus now ascended into the temple.

**Was being in the middle** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The noun “of the feast” is also translated with the use of genitive absolute being the subject of this genitive participle verb. This feast lasted eight days, so Jesus arrived in the temple courts about the fourth day of the feast of Tabernacles.

**Was teaching** is imperfect tense meaning Jesus was continuously holding another discourse.

### **John 7:15**

**Were wondering** is the word of emphasis in this sentence. This verb is imperfect tense meaning the Jewish leaders were continuously marveling by saying.

**Knows** is perfect tense meaning this One knows intellectually the sacred accent. Jesus sounded like those who studied the sacred writings for years and has the confidence in what he says, verse 46. At the sermon on the Mount a couple of years earlier: “for he was teaching them as having authority, and not as the scribes are teaching,” Mt 7:29. Even as a child when Jesus was two years old: “And all the ones who are hearing him were throwing themselves into wonderment at his understanding and answers,” Lu 2:47.

**Has not learned** is perfect tense participle with negation translated with the use of condition: “*if*.” AMP, NET, RSV and TWENTY have translated this participle with the use of time: “when he has never studied?” EMTV and HCSB have translated it with the use of concession: “since he hasn’t been trained?” These religious leaders understand that our Lord was the son of carpenter. Apostle Paul had received all the training, and they still did not listen to him. Westcott says: “Christ was in the eyes of the Jews a merely self-taught enthusiast.”

### **John 7:16**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently gave an answer to their question on his training. TR does not have the particle “therefore.”



**Said** is past tense meaning Jesus spoke to these religious rulers.

**Mine** is a pronoun with the use of source. Our Lord's instruction is from God: "For I myself spoke out not from myself; but the Father who sent me, himself gave commandment to me what I shall say and what I shall speak; and I know that his commandment is life eternal; therefore what I myself am speaking, as the Father has said to me, so I am speaking," Joh 12:49-50. Jesus is not self-taught, nor secretly went to a school.

#### **John 7:17**

**To be doing** is present tense infinitive with the use of completing the present tense subjunctive verb "should be desiring." The condition of knowing the source of our Lord's teaching is that this person should be continuously wishing to be continuously producing God's will: "Therefore Jesus was saying to the Jews who had believed on him, if ye yourselves should abide in my word, ye are truly my disciples; and ye will know the truth, and that truth will set you free," Joh 8:31-32.

**Will know** is future tense meaning this one will know by experience the source of this instruction.

**Am speaking** is present tense meaning Jesus himself is continuously uttering words from God.

#### **John 7:18**

**The one** is the word of emphasis in this sentence. This article is the subject of the present tense verb "is seeking." The self-righteous is continuously craving his own opinion: "I am receiving not glory from men," Joh 5:41.

**True and righteous** both are predicate adjectives meaning Jesus is speaking the truth and is acting honestly.

#### **John 7:19**

**Not** is the word of emphasis in this sentence. This negation "not: *ou*" with the question is expected answer: Yes!

**Has given** is perfect tense meaning Moses has furnished in the past the law and is having results.

**Is doing** is present tense meaning these religious rulers are not continuously producing the law: "For they are binding heavy and hard to bear burdens, and are laying them on the shoulders of men; but they are not willing to move them with their own finger," Mt 23:4.

**Me** is the word of emphasis in this sentence. Jesus is now the focus.

**Are seeking** is present tense meaning these religious rulers are continuously craving to murder Jesus.

#### **John 7:20**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning the crowd gave an answer to this accusation of their plot to kill Jesus.

**Said** is past tense meaning the crowd spoke to Jesus.

**Are having** is present tense meaning Jesus is continuously possessing a demon. The crowd does not know the secret plans of these religious rulers. They think that Jesus has lost his mind!

#### **John 7:21**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to this crowd's question of who is continuously craving to kill him.

**Said** is past tense meaning Jesus spoke to these religious rulers. Notice that Jesus is not speaking right to those who are plotting to kill him.

**Did** is past tense meaning Jesus produced one miracle when he was there 18 months before, verse 23.

**Are wondering** is present tense meaning these crowds and religious leaders are all continuously marveling. This astonishment for some has turned to ignorance and for the religious leaders has offended them, verse 23.

#### **John 7:22**

**(Because of) this** are the words of emphasis in this sentence. This prepositional clause is referring to their amazement of Jesus performing a miracle on the Sabbath.

**Has given** is perfect tense meaning Moses has furnished the law of circumcision to religious leaders. Notice that Jesus clarifies that circumcision started prior to the law given through Moses.

**Are circumcising** is present tense meaning these religious rulers are continuously circumcising on a Sabbath day. This cutting off a male child's prepuce on his eighth day after birth can fall on the Sabbath. This is work provided by these religious leaders! "Or read ye not (in) the law, that on the Sabbaths, the priests (in) the temple are profaning the Sabbath, and are guiltless? Yes!" Mt 12:5. The preacher on the Lord's day is working vigorously: "And he was saying to them, the Sabbath became on account the man, not the man on account of the Sabbath," Mr 2:27. Religious rulers have traditions concerning the Sabbath, and because Jesus is not upholding these traditions, they proclaim Jesus is a sinner: "Therefore some of the Pharisees were saying, this man is not from God, for he is not keeping the Sabbath. Others were saying, how is a man a sinner being able to be doing such signs? And a division was among them," Joh 9:16; "Therefore stop letting anyone judge you in meat or in drink, or in respect of feast, or new moon or Sabbaths," Col 2:16.

#### **John 7:23**

**Circumcision** is the word of emphasis in this sentence. The focus on the day of circumcision.

**Is receiving** is present tense meaning the condition of a human being, a young male child, is continuously obtaining circumcision on a Sabbath day, the religious leaders are grateful to fulfill the law of Moses: May not be broken is past tense in passive voice subjunctive with negation meaning the purpose of carrying out the circumcision on a Sabbath day is that the family may not dismiss the law of Moses. These Jews are keeping one law through circumcision by violating the Sabbath.

**Are being angry** is present tense meaning these religious leaders are continuously enraged with Jesus because our Lord healed a person on a Sabbath day. This is superficial judgments because these religious leaders have not all the facts.

#### **John 7:24**

**Stop** is the word of emphasis in this sentence. This negation is the focus here.

**Judging** is present tense imperative meaning Jesus is continuously exhorting these religious rulers to stop forming an opinion according to outward appearance. This condemnation is subjective instead of looking at facts objectively. This makes this judgment from a defective point of view. Their opinion is formed out of hatred instead of mercy.

**Judge** is past tense imperative meaning Jesus exhorted these religious rulers to form an opinion upon faultless accusation. Notice the cognate use of the noun “judge” having the same root form as the verb. These religious rulers made false judgment based upon the fact that Jesus had apparently broken the Sabbath.

#### **John 7:25**

**Were saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning the inhabitants of Jerusalem were consequently continuously affirming.

**Is not** is present tense with negation meaning the question with negation “not: *ouch*” is expected answer: Yes!

**Are seeking** is present tense meaning the religious rulers are continuously craving for the purpose to murder Jesus. The secret plot to take Jesus is now known publicly, but these inhabitants are confused as Jesus is permitted to teach freely.

#### **John 7:26**

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

**Is speaking** is present tense meaning Jesus is continuously teaching openly.

**Are saying** is present tense meaning these religious rulers are continuously uttering not a word to Jesus.

**Lest at any time** is the word of emphasis in this sentence. This conjunction is formed from a negation and particle. This negation “not: *me*” with a question has an expected answer: No! These multitudes did not expect that these religious rulers would recognize Jesus as the Christ.

**Recognized** is past tense meaning these religious rulers acknowledged not at any time Jesus as Christ. Notice twice the adverb “truly: *alethos*” is mentioned to show the certainty of this statement.

#### **John 7:27**

**This One** is the word of emphasis in this sentence. This pronoun is referring to Jesus.

**Know** is perfect tense meaning these inhabitants of Jerusalem know intellectually Jesus from where he came: “And they are saying, is not this Jesus the Son of Joseph, of whom we ourselves know the father and the mother? Yes!” Joh 6:42; “Is this not the son of the carpenter? Yes! Is not his mother being called Mary, and his brethren James and Joses and Simon and Judas? Yes! And are not all his sisters with us? Yes! Therefore whence did all these things come to this man?” Mt 13:55-56.

**Should be coming** is present tense subjunctive meaning the time when the Messiah should be appearing.

**Is knowing** is present tense meaning there is not a person who is continuously knowing personally from where he came. The common expectation of the Jews was that the Messiah would be born in Bethlehem, Mt 2:5. But superior liberal thinking at that time taught from Isa 53:8 that the Messiah appearance would be mysterious. Today, the Jewish teaching is that the Messiah is symbolic for a Messianic Age. “In the 19th century, the earliest Reform Rabbis rejected all of the ‘end of days’ beliefs as superstitious and anti-intellectual. They made a radical change: instead of praying for a Messiah, we now pray for a Messianic Age.”

### **John 7:28**

**Cried** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently spoke with a loud voice in the temple courts in the manner of continuously instructing and of continuously affirming.

**Know** is perfect tense meaning these inhabitants of Jerusalem know intellectually also Jesus and from where Jesus is existing. They have knowledge of our Lord’s personality and his upbringing with his family. They are aware of our Lord’s earthly heritage, but have ignorance of his divine origin.

**Have not come** is perfect tense with negation meaning Jesus has not appeared from himself: “I myself have come in the name of my Father, and ye are not receiving me; if another should come in his own name, ye will receive that one,” Joh 5:43.

**Know not** is perfect tense with negation meaning these inhabitants themselves emphatically know not intellectually the true God who sent Jesus. If they have knowledge of Scripture concerning the Messiah, they would have understood the prophecy of the Branch: “and he came and dwelt in a city which was being called Nazareth; so that that which has been spoken through the prophets may be fulfilled, he will be called a Nazarene,” Mt 2:23. These prophets are Isaiah, Jeremiah and Zechariah: Isa 11:1 Jer 23:5 33:15 Zec 3:8 6:12.

### **John 7:29**

**Know** is perfect tense meaning Jesus himself emphatically knows intellectually God because Jesus is from him. TR adds the conjunction “but: *de*.” It is not necessary for a contrast here as all unbelievers know not God intellectually: “But then indeed while we knew not God, ye were in bondage to the ones who are not by nature gods,” Ga 4:8; “But the natural man is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know them, because he is being spiritually discerned,” 1Co 2:14. Notice the prepositional clause prior to the verb “I am: *eimi*.” This placement means Jesus is proceeding from God. Jesus knows God intellectually because of his essence which unites our Lord to God.

**Sent** is past tense meaning God sent Jesus. The Messiah is supernaturally sent.

### John 7:30

**Were seeking** is the word of emphasis in this sentence. This verb is imperfect tense meaning the religious rulers consequently were continuously craving for the purpose to apprehend Jesus: “And he was teaching throughout the day in the temple; and the chief priests and the scribes were seeking to destroy him, and the leaders of the people, also were finding not what they should do, for all the people were hanging on him and were listening,” Lu 19:47-48.

**Laid** is past tense meaning not one religious ruler put the hand on Jesus, verse 44.

**Had not yet come** is pluperfect tense with the adverb meaning our Lord’s definite time to offer himself as the Paschal lamb had not yet appeared. The hour will come: “While I was with you throughout the day in the temple ye stretched not out your hands against me; but this is your hour, and the power of darkness,” Lu 22:53.

### John 7:31

**Many** is the word of emphasis in this sentence. The focus now is on the large number of the multitude.

**Believed** is past tense meaning much of the crowd trusted in Jesus obtaining saving faith.

**Were saying** is imperfect tense meaning much of the crowd were continuously affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Should come** is past tense subjunctive meaning the time will come when the Messiah should appear.

**Will do perchance** is future tense with negation meaning this possible next Messiah will not perform more miracles than the ones that Jesus performed. The negation “perchance: *mhti*” with a question is expected answer: No! There is no possibility that anyone can perform more miracles than Jesus: “Therefore Jesus did many other signs in presence of his disciples, which are not written in this book. But these things have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing in his name,” Joh 20:30-31.

### John 7:32

**Heard** is the word of emphasis in this sentence. This verb is past tense meaning the Pharisees considered what the large number of the multitudes were affirming. They overheard their whispers. Later they gathered council: “Therefore the chief priests and the Pharisees gathered a council, and were saying, what are we doing? For this Man is doing many signs,” Joh 11:47.

**Was murmuring** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The noun “of the crowd” is also translated with the use of genitive absolute being the subject of this genitive participle verb. Many of the crowd were continuously muttering in a low tone these affirmations concerning our Lord’s works.

**Sent** is past tense meaning the Pharisees and the chief priests commissioned servants of these religious leaders. Notice the articles with the religious leaders marking them as two distinct groups, the Sanhedrin, and there is no article with officers to show that there is no definite set of assistants as they selected whomever were standing nearby. Today we would call these officers as bodyguards or goons.

**May take** is past tense meaning the purpose of this commission is that they may apprehend Jesus.

### **John 7:33**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently spoke to these religious leaders. Jesus perceived the plan of the Sanhedrin.

**Am going** is present tense meaning Jesus is continuously departing towards God. Jesus is presently continuing his presence with them, but not for long: “A little while and ye are not beholding me, and again a little while and ye will see me, because I am going away to the Father,” Joh 16:16.

### **John 7:34**

**Will seek** is the word of emphasis in this sentence. This verb is future tense meaning these religious rulers will crave for Jesus: “Little children, yet I am with you a little while. Ye will seek me, and as I said to the Jews, “where I myself am going, ye yourselves are not being able to come,” also I am saying to you now,” Joh 13:33. Notice Jesus told this saying the same to his disciples but they will find him later: “Simon Peter is saying, LORD, where are thou going? Jesus answered him, where I am going thou are not being able to follow now; but thou will follow me afterwards,” Joh 13:36. For these unbelievers: “keep striving with earnestness to enter in through the narrow gate; for many, I am saying to you, will seek to enter in, and will not be able,” Lu 13:24. The Jews were still longing for the Messiah still after their rejection and crucifixion until Shimeon ben Kosiba in next century arrived who was a charismatic and brilliant leader. Bar Kokhba fought a war against the Roman Empire, catching the Tenth Legion by surprise and retaking Jerusalem. He resumed sacrifices at the site of the Temple and made plans to rebuild the Temple. He established a provisional government and began to issue coins in its name. But he was brutal warlord. Ultimately, however, the Roman Empire crushed his revolt and killed Bar Kokhba. After his death, all acknowledged that he was not the mashiach. Today most reformed Jews take the teaching of Messiah as a Messianic Kingdom instead of a person.

**Will not find** is future tense with negation meaning these religious leaders will not discover Jesus: “And he said to them, ye yourselves are from beneath, I myself am from above; ye yourselves are of this world, I myself am not of this world. Therefore I said to you ye will die in your sins; for if ye should not believe that I myself am, ye will die in your sins,” Joh 8:23-24.

**To come** is past tense infinitive with the use of completing the present tense verb “are not being able.” These religious leaders themselves emphatically are not continuously capable to go where Jesus is located: “Therefore Jesus said again to them, I myself am going away, and ye will seek me, and ye will die in your sin; where I myself am going ye yourselves are not being able to come,” Joh 8:21.

### **John 7:35**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these Jewish leaders spoke among themselves. These religious leaders did not understand our Lord’s teaching. Our Lords’ own disciples did not comprehend either later: “Therefore some of his disciples said to one another, what is this which he is saying to us, a little while and ye will see me? And I myself am going away to the Father? Therefore they are saying, what is this which he is saying, the little while? We know not what he is speaking.” Joh 16:17-18.

**Will not find** is future tense with negation meaning these religious leaders themselves emphatically will not discover Jesus.

**(To) the dispersion** are the words of emphasis in this sentence. This prepositional clause means the Jews who were scattered among the foreign nations.

**To be going and to be teaching** both are present tense infinitives with the use of completing the present tense verb “being about to.” Is Jesus intending to continuously be appearing to the scattered Jews in foreign nations and to be continuously instructing the foreign nations? The negation “not: *me*” with this question is expected answer: No! These religious leaders cannot imagine that Jesus would do this! Apostle Paul was commissioned to these Gentiles and the religious rulers at that time rebuked this outreach: “And they were informed concerning thee, that are teaching apostasy, telling all the Jews from Moses among the nations that they are not circumcising the children, nor are walking in the customs,” Ac 21:21.

### John 7:36

**What** is the word of emphasis in this sentence. This interrogative pronoun is asking the question of the meaning of this teaching: “But the natural man is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know them, because he is being spiritually discerned,” 1Co 2:14.

### John 7:37

## III. Ministry of that Word, John 1:29-12:11

### L. Discourses, John 6:22-8:59

#### 3. Last great day of feast, John 7:37-53

37 And (in) the last great day of the feast Jesus had stood, and cried saying, if anyone should be thirsting, let him keep coming (to) Me and keep drinking; 38 the one who is believing (on) Me, as the scripture said, rivers of living waters will flow (out of) his belly. 39 But He said **this** (concerning) the Spirit Which the ones who are believing (on) Him were being about to be believing; for *the* Holy Spirit was not yet, because Jesus was not yet glorified. 40 Therefore after many (out of) the crowd heard the word were saying, this is truly the prophet. 41 Others were saying, this is the Christ. And others were saying, for is the Christ coming (out of) Galilee? No! 42 Said **not** the scripture, "(out of) the seed of David, and (from) the village of Bethlehem where David was, the Christ is coming?" Yes! 43 Therefore a division occurred (in) the crowd (because of) Him. 44 But some (of) them were desiring to take Him, but no one laid the hands (on) Him. 45 Therefore the officers came (to) the chief priests and Pharisees; and these ones said to them, why did ye led not Him? Yes! 46 The officers answered, man was never speaking thus as this man *did*. 47 Therefore the Pharisees answered them, also have ye yourselves been deceived? No! 48 Did any one (of) the rulers believe (on) Him, or (of) the Pharisees? **No!** 49 But this crowd which is knowing not the law they are accursed. 50 Nicodemus is saying (to) them, who came (to) Him by night, one who is (of) them, 51 is our law not judging the man, unless it should hear (from) himself first, and should know what he is doing? No! 52 They answered and said to him, are thou thyself also (of) Galilee? No! Search and look, "a prophet has not arisen (out of) Galilee." 53 And each went away (to) his house.

**(In) the last great day** are the words of emphasis in this sentence. This prepositional clause means the eighth day of the Feast of Tabernacles has arrived which is the last day and great day because it fell on a Sabbath. This eighth day was added by custom as the feast was to last only seven days: “And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye

shall keep a feast unto the LORD seven days,” Nu 29:12. Through tradition, the Jews drank not from the pool of Siloam, so they can pour on the altar. The commemoration of the water, which Moses brought from the rock was celebrated, but this rock was Christ: “and all drank the same spiritual drink; for they drank of spiritual rock which were following, and that Rock was the Christ,” 1Co 10:4.

**Had stood** is pluperfect tense meaning Jesus had set up in their midst as he was before the members of the Sanhedrin.

**Cried** is past tense meaning Jesus spoke with a loud voice as declaring the truth from God.

**Should be thirsting** is present tense subjunctive meaning the condition of the need for salvation is that this one should be continuously suffering from thirst. This person is painfully feeling their want of, and eagerly longing for, those things by which the soul is refreshed, supported, and strengthened.

**Keep coming and keep drinking** both are present tense imperatives meaning Jesus is continuously exhorting the one who is longing for their soul refreshed to keep following Jesus and to keep receiving into the soul what serves to refresh, strengthen, and nourish it unto life eternal: “And Jesus said to them, I myself am the bread of life: the one who was coming to me shall in no wise hunger; and the one who was believing on me shall in no wise thirst at any time,” Joh 6:35.

### **John 7:38**

**Said** is past tense meaning the scripture spoke: “And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not,” Isa 58:11; “As for me, this is my covenant with them, saith the LORD; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the LORD, from henceforth and for ever,” Isa 59:21; “And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be,” Zec 14:8.

**Will flow** is future tense meaning floods of spiritual refreshing will flow out of the believer’s soul.

### **John 7:39**

**This** is the word of emphasis in this sentence. This pronoun refers to the scripture quote, which Jesus spoke.

**To be believing** is present tense infinitive with the use of completing the imperfect tense verb “were being about.” This is John looking back at what occurred at Pentecost when the Holy Spirit poured out his gift upon the believers: “and all were filled with the Holy Spirit, and began to be speaking with other tongues, as the Spirit was giving to them to be uttering forth,” Ac 2:4; “and it will be in the last days, God is saying, I will pour out of my Spirit upon all flesh, and your sons and your daughters will prophesy; and your young men will see visions, and your elders will dream dreams,” Ac 2:17.

**Was not yet** is imperfect tense with adverb meaning the Holy Spirit was not being yet another Comforter: “But I myself am saying the truth to you, it is being profitable for you in order that I myself may go away; for if I myself should not go away the Paraclete will not come to you; but if I should go, I will send him to you,” Joh 16:7. The Holy Spirit is the teacher: “but the Paraclete, the Holy Spirit, whom the Father will send in my name, that One will teach you all things, and will bring you to remembrance all things which I



said to you,” Joh 14:26; “But whenever the Paraclete should come, whom I myself will send to you from the Father, the Spirit of truth, who is going forth from the Father, that One will bear witness concerning me,” Joh 15:26; “Now his disciples knew not these things at the first, but when Jesus was glorified then they remembered that these things were written of him, and they did these things to him,” Joh 12:16.

**Was not yet glorified** is past tense in passive voice with adverb meaning God honoured not yet Jesus until his death and resurrection: “Was it not necessary for Christ to suffer these things, and to enter into his glory? Yes!” Lu 24:26. The ascension is the fulfillment of our Lord’s words to return to the Father and to put in motion of our Lord’s promise to send another Comforter. If Jesus remained visibly on the earth, the Church could not have walked by faith and consequently could not have lived by the Spirit.

#### **John 7:40**

**Many** is the word of emphasis in this sentence. This adjective shows a large number of the multitude were continuously affirming that Jesus is indeed the prophet, “Therefore after the men saw what sign Jesus did, they were saying, this is truly the Prophet who is coming into the world,” Joh 6:14. The majority of the crowd believed in the teaching of Moses that God would raise up a Prophet: “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken,” De 18:15. The article here gives definiteness of the One prophesied. But did they understand that this prophecy referred to the Messiah or the one who would precede the Messiah: “And they asked him, therefore what? Are thou thyself Elijah? And he is saying, I am not. Are thou thyself the prophet? And he answered, No.” Joh 1:21. This question is because others proclaimed that Jesus is the Messiah in the next verse.

#### **John 7:41**

**Others** is the word of emphasis in this sentence. This adjective refers to others from the crowd were continuously affirming that this is the Messiah.

**Others** is the word of emphasis in this sentence. This adjective refers to the third group out of the crowd. The first group in the previous verse is affirming that Jesus is the Prophet, which could be Elijah as forerunner to the Messiah. The second group in this verse is affirming that Jesus is the Christ. This third group now were continuously affirming by questioning that the Messiah is not appearing out of Galilee. The negation “not: *me*” with a question is expected answer: No!

#### **John 7:42**

**Not** is the word of emphasis in this sentence. This negation “not: *ouchi*” with a question is expected answer: Yes!

**Said** is past tense meaning the scripture spoke: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting,” Mic 5:2. They neglected the careful inquiry and remained ignorant of the fact that Jesus was born in Bethlehem: “and also Joseph went up from Galilee out of the city Nazareth to Judea, to a city of David which is being called Bethlehem, because he was of the house and family of David,” Lu 2:4; “for a Saviour was born today, who is Christ the LORD, in the city of David,” Lu 2:11.

#### **John 7:43**

**Division** is the word of emphasis in this sentence. The focus here is on the dissension in this crowd.

**Occurred** is past tense meaning the schism consequently happened in the crowd because of Jesus, verse 12. Not only earlier, but also later: “And a division was among them,” Joh 9:16. Even later among the religious leaders: “Therefore there was a division again among the Jews on account of these words,” Joh 10:19.

#### **John 7:44**

**Some** is the word of emphasis in this sentence. The focus is on the third group who objected that the Messiah is not out of Galilee. Some out of them were religious rulers who were seeking to take Jesus, verse 30.

**To take** is past tense infinitive with the use of completing the imperfect tense verb “were desiring.” Some of this third group were continuously wishing to apprehend Jesus.

**Laid** is past tense meaning not one person seized Jesus to lead him off as a prisoner. Notice the contrast “but: *alla*” of their willingness and their inability to seize Jesus. This is the second time during this feast that they could not arrest Jesus, verse 30. In the next chapter, it happened again: “Jesus spoke these words in the treasury, while he was teaching in the temple; and no one took him, for his hour had not yet come,” Joh 8:20. God will restrain their impulse until the appointed time.

#### **John 7:45**

**Came** is the word of emphasis in this sentence. This verb is past tense meaning consequently the servants of the Sanhedrin appeared to the religious rulers. Notice John saw these two group as one because the first noun has an article, while the second noun does not joined with the conjunction “and: *kai*.” This Grandville and Sharp rule demonstrates the chief priests and Pharisees as one united front.

**Said** is past tense meaning these religious rulers themselves emphatically spoke to these attendants of the Sanhedrin.

**Did led not** is past tense with negation meaning these servants arrested not Jesus. The negation “not: *ouch*” with a question is expected answer: Yes! It is true! These officers did not carry out their duty, verse 32. These religious rulers were most likely furious that they failed to arrest Jesus.

#### **John 7:46**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning these servants gave an answer to the religious ruler’s question concerning the freedom of Jesus.

**Was never speaking** is imperfect tense with the adverb meaning a human being was never continuously uttering words like this person. What a discourse! It kept even the attention of these officers that they forgot their duty to arrest this teacher: “for he was teaching them as having authority, and not as the scribes are teaching,” Mt 7:29. This was not eloquence, but employing an exegesis, which differed from that of his contemporaries. Jesus applied the Old Testament in the fulfilment of the predictions and foreshadowings in himself and his work. Our Lord constantly put emphasis on the true character of the Messiah. The religious rulers taught that the Messiah would be a conqueror and ruler in a political sense to bring their lowly suffering from the Romans to the end. Jesus taught love, forgiveness, humility, and

servitude. Many churches today look for a pastor to entertain them, but they need to be under-shepherds to Chief Shepherd, 1Pe 5:1-4.

#### **John 7:47**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning the Pharisees gave an answer to these servants report.

**Have been deceived** is perfect tense in passive voice meaning Jesus has led these officers themselves emphatically into error. The negation “not: *me*” with this question is expected answer: No! These Pharisees expected that these servants be not led astray otherwise, they are fired! Notice only the Pharisees are speaking up now. The chief priests are holding their silence, as the Pharisees were more vocal because they promoted more strongly the traditions of the elders.

#### **John 7:48**

**No** is the word of emphasis in this sentence. This negation “not: *me*” with a question is expected answer: No! The focus is certainly not that any would trust in this person.

**Did believe** is past tense meaning did certain one out of the chief priests or out of the Pharisees placed their confidence in Jesus?

#### **John 7:49**

**Crowd** is the word of emphasis in this sentence. The focus is the first two groups who proclaim that Jesus is the Prophet or the Christ. Notice the contrast “but: *alla*” that the Pharisees have labelled the first two groups of speaking.

**Is knowing not** is present tense participle with negation is translated with the use of substantive modifying the noun “crowd.” This crowd is not continuously knowing by experience the law because they are not keeping the traditions of the elders.

**Accursed** is used as predicate adjective modifying the present verb “are.” Because they believe in Christ, they are lying under God’s curse as they are lawbreakers: “Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen,” De 27:26.

#### **John 7:50**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Nicodemus is continuously affirming to his fellow Pharisees. Notice John explains accurately who Nicodemus. First, this man came to Jesus by night, Joh 3:1-2. Secondly, this man is out of them meaning Nicodemus is a Pharisee, Joh 3:1. Not all of the Pharisees were evil men. The conversation with Jesus that night troubled the way his colleagues are carrying out this witch-hunt. This took courage to speak out at this time.

#### **John 7:51**

**Is judging not** is present tense with negation meaning the law of Moses is not continuously pronouncing an opinion concerning his conviction. The negation “not: *me*” with a question is expected answer: No! The law-abiding person jumps not to conclusions. “Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt

thou speak in a cause to decline after many to wrest judgment,” Ex 23:1-2; “And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him, Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God’s: and the cause that is too hard for you, bring it unto me, and I will hear it,” De 1:16-17.

**Should hear and should know** both are past tense subjunctives meaning the condition of passing judgment is based upon first that they should hear from the accused first, and secondly, that they should know by experience what this accused is continuously producing. Their facts should not come from hearsay, and contrary facts from witnesses.

### John 7:52

**Answered** is the word of emphasis in this sentence. These Pharisees gave an answer to Nicodemus question to proper investigations.

**Said** is past tense meaning these Pharisees spoke to Nicodemus.

**Are thou thyself** is present tense with emphatic pronoun. Their question is that is Nicodemus himself also out of Galilee? The negation “not: *mh*” with a question is expected answer: No! Being a Galilean was a term of the highest reproach.

**Search and look** both are past tense imperatives meaning examine Scriptures and noticed. The conjunction after the verb of “looking” is translated as quotation marks.

**Has not arisen** is perfect tense with negation meaning a prophet has not erected out of Galilee. These Pharisees agree with the third group, verse 41. Jesus of Nazareth is not an obstacle to believers because they know our Lord was born in Bethlehem. He settled in Nazareth after fleeing into Egypt and returned to his father’s hometown. As a matter of fact, Jonah, Hosea, Nahum and Amos were from Galilee.

### John 7:53

**Went away** is the word of emphasis in this sentence. This verb is past tense meaning each person departed to his house. MSS has not this verse throughout John 8:11. BYZ lectures or Majority Text has many variant readings which makes these verses wanting in authenticity.

### John 8:1

III. Ministry of that Word, John 1:29-12:11

L. Discourses, John 6:22-8:59

4. Woman caught in adultery, John 8:1-11

1 But Jesus went (to) the mount of Olives; 2 and at dawn He came again (into) the temple, and all the people were coming (to) Him; and after He sat down He was teaching them. 3 And the scribes and the Pharisees are bringing (to) Him a woman *who* have been taken (in) adultery, and after they set her (in) *the* midst, 4 they are saying to Him, Teacher, she was taken in the very act committing adultery. 5 Now Moses commanded such (**in**) **our law** to be being stoned: therefore what are Thou Thyself saying? 6 But they were saying this tempting Him in order that they might be having an accusation (concerning) Him.

But after Jesus stooped down, and was writing with *His* finger (on) the ground stop pretending. 7 But as **they were continuing** asking Him, He lifted up Himself and said (to) them, let the sinless one (among) you throw the first stone (at) her. 8 And again after He stooped down He was writing (on) the ground. 9 But the ones who heard, and are being convicted (by) the conscience, went out one (by) one, having begun (from) the elder ones (until) the last; and Jesus was left alone, and the woman who was (in) *the* midst. 10 And after Jesus has lifted Himself up, and has seen no one but the woman, said to her, woman, where are those accusers, did no one condemn thee? Yes! 11 And that one said, no one, Sir. And Jesus said to her, I Myself am neither condemning thee; keep going and stop sinning anymore.

**Jesus** is the word of emphasis in this sentence.

**Went** is past tense meaning Jesus departed to the Mount of Olives.

#### **John 8:2**

**Came** is past tense meaning the next morning Jesus came near again into the temple courts. This section of Scripture from BYZ lacking and MSS wanting makes this portion very unlikely, but probable.

**Were coming** is imperfect tense meaning a great crowd were continuously appearing to Jesus.

**Sat down** is past tense participle translated with the use of time: “*after.*”

**Was teaching** is imperfect tense meaning Jesus was continuously instructing this large crowd.

#### **John 8:3**

**Are bringing** is the word of emphasis in this sentence. These two groups of religious rulers are continuously presenting to Jesus an adulteress woman.

**Set** is past tense participle translated with the use of time: “*after.*”

#### **John 8:4**

**Are saying** is present tense meaning these two groups of religious leaders are continuously affirming to Jesus.

**Was taken** is past tense in passive voice meaning these religious leaders caught the adulterous woman in the very act.

#### **John 8:5**

**(In) our law** are the words of emphasis in this sentence. This prepositional clause refers to what is written in the Law of Moses.

**Commanded** is past tense meaning Moses ordered that this adulterous woman to be continuously stoned. These Jews knew that the Romans removed their privilege of taking someone’s life.

**Are saying** is present tense meaning Jesus himself emphatically is continuously affirming.

#### **John 8:6**

**This** is the word of emphasis in this sentence. This pronoun refers to the fact of stoning an adulterous woman.

**Were saying** is present tense meaning these religious rulers were continuously affirming this fact for continuously testing our Lord.

**Might be having** is present tense subjunctive meaning the purpose of Jesus judging on this matter is that these religious leaders might be continuously possessing an accusation concerning Jesus. If Jesus says to stone this woman, the religious rulers would advise the Romans that he is going against the law of the land, and if Jesus says to not stone her, the religious rulers would advise the multitudes that our Lord is not following the Law of Moses.

**Jesus** is the word of emphasis in this sentence.

**Stooped down** is past tense participle translated with the use of time: "*after.*"

**Was writing** is imperfect tense meaning Jesus was continuously composing on the ground.

**Stop pretending** is present tense participle translated with the use of imperatival. There are so many variant readings within the Byzantine Lectures, it is difficult to tell which to follow. The style of so many participles does not feature the writing style of John.

#### **John 8:7**

**Were continuing** is the word of emphasis in this sentence. This verb is imperfect tense meaning the religious rulers were continuously persisting in the manner of questioning Jesus.

**Lifted up Himself** is past tense participle translated with the use of attendant circumstance.

**Said** is past tense meaning Jesus spoke to these religious leaders.

**Throw** is past tense imperative meaning let the one who has not sinned among these religious rulers cast the first stone at this adulterous woman.

#### **John 8:8**

**Stooped down** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after.*"

**Was writing** is imperfect tense meaning Jesus was continuously composing on the ground.

#### **John 8:9**

**The ones** is the word of emphasis in this sentence. This article refers to the religious leaders.

**Went out** is past tense meaning these convicted hearers went out one by one.

**Was left** is past tense in passive voice meaning the religious rulers left Jesus alone.

## John 8:10

**Has lifted Himself up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*."

**Has seen** is past tense participle translated with the use of time: "*after*."

**Said** is past tense meaning Jesus spoke to the adulterous woman.

**Did condemn** is past tense meaning her accusers condemned not this adulterous woman. The negation "not: *ou*" is expected answer: Yes! It is true, they all left!

## John 8:11

**That one** is the word of emphasis in this sentence. This article is previous reference to "the woman" in the previous verse.

**Said** is past tense meaning that woman spoke to Jesus as lord.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this woman.

**Am neither condemning** is present tense meaning Jesus himself is continuously not judging this woman.

**Keep going** is present tense imperative meaning Jesus is continuously exhorting this woman to keep departing.

**Stop sinning anymore** is present tense imperative with adverb meaning Jesus is continuously exhorting this woman to stop her life of adultery. To conclude, the Majority Text is based upon a great number of witnesses and this family is divided on this portion of Scripture. It appears to be an authentic account of an episode in Christ's ministry, but it is not written in characteristically of Johannine style. The section could have been actually part of John's Gospel, but later removed because asceticism in the early centuries played an important role. Either way, this portion of Scripture has no teaching on any doctrine. MSS has this portion placed at the end of this Gospel.

## John 8:12

III. Ministry of that Word, John 1:29-12:11

L. Discourses, John 6:22-8:59

5. Jesus' creditability, John 8:12-59

12 Therefore again Jesus spoke to them, saying, I Myself am the Light of the world; the one who is following Me will in no wise walk (in) darkness, but will have that Light of the life. 13 Therefore the Pharisees said to Him, Thou Thyself are bearing witness (concerning) Thyself; Thy witness is not true. 14 Jesus answered and said to them, even if I Myself should be bearing witness (concerning) Myself, My witness is true, because I know whence I came and whither I am going: but ye yourselves know not whence I came and whither I am going. 15 **Ye** yourselves are judging (according to) the flesh; I Myself am not judging anyone. 16 And if I Myself **should be judging**, My judgment is true; because I am not alone, but I Myself and the Father Who sent Me. 17 And it has been written also **(in) your law**, "the

witness of two men is true." 18 **I** Myself am the One Who is bearing witness (concerning) Myself, and the Father Who sent Me is bearing witness (concerning) Me. 19 Therefore they are saying to Him, where is Thy Father? Jesus answered, ye know neither Me nor My Father; if ye knew Me, also ye possibility knew My Father. 20 Jesus spoke these words (in) the treasury, *while* He was teaching (in) the temple; and no one took Him, for His hour had not yet come. 21 Therefore Jesus said again to them, I Myself am going away, and ye will seek Me, and ye will die (in) your sin; where I Myself am going ye yourselves are not being able to come. 22 Therefore the Jews were saying, will He perchance kill Himself, No! that He is saying, where I Myself am going ye yourselves are not being able to come? 23 And He said to them, ye yourselves are (from) beneath, I Myself am (from) above; ye yourselves are (of) this world, I Myself am not (of) this world. 24 Therefore I said to you "ye will die (in) your sins"; for if ye should not believe that I Myself am, ye will die (in) your sins. 25 Therefore they were saying to Him, who are Thou Thyself? And Jesus said to them, I am saying to you also that which *from* the beginning. 26 I am having **many things** (concerning) you to be saying and to be judging; but the One Who sent Me is true, and I Myself heard which (from) Him, I am saying these things (to) the world. 27 They knew **not** that He was speaking of the Father to them, 28 therefore Jesus said to them, whenever ye should lift up the Son of man, then ye will know that I am; and I am doing nothing (from) Myself, but as My Father taught Me, I am speaking these things. 29 And **the One** Who sent Me, is (with) Me; the Father left Me not alone, because I Myself am always doing the pleasing *things* to Him. 30 *While* He was speaking **these things many believed** (on) Him. 31 Therefore Jesus was saying (to) the Jews who have believed on Him, if ye yourselves should abide (in) My word, ye are truly My disciples; 32 and ye will know the truth, and that truth will set you free. 33 They answered Him, we are Abraham's seed, and we have never been under bondage to anyone; how Thou Thyself are saying, "ye will become free?" 34 Jesus answered them, verily verily I am saying to you, "everyone who is doing sin is a bondman of that sin." 35 Now **that bondman** is not abiding (in) the house (for) ever; the Son is abiding (for) ever. 36 Therefore if **the Son** should set you free, ye will be really free. 37 **I know** that ye are Abraham's seed; but ye are seeking to kill Me, because My word is not having entrance (in) you. 38 **I** Myself am speaking what I have seen (with) My Father; and therefore ye yourselves are doing what ye have seen (with) your father. 39 They answered and said to Him, our father is Abraham. Jesus is saying to them, if ye were children of Abraham, ye possibility were doing the works of Abraham; 40 but now ye are seeking Me to kill, a man who has spoken the truth to you, which I heard (from) God: Abraham did not this. 41 **Ye** yourselves are doing the works of your father. Therefore they said to Him, we ourselves have not been born (of) fornication. We are having one **Father**, God. 42 Therefore Jesus said to them, if God were your Father; ye possibility were loving Me; for I Myself came forth and am come (from) God; for I have come neither (of) Myself, but this One sent Me. 43 **Why** are ye not knowing My speech? Yes! Because ye **not** being able to be hearing My word. 44 **Ye** yourselves are (of) *the* father the devil, and ye are desiring to be doing the lusts of your father. **He** himself was a murderer (from) the beginning, and he has stood not (in) the truth because there is no truth (in) him. Whenever **he should be speaking** falsehood, he is speaking (out of) his own; because he is a liar and *he is* the father of it. 45 And because **I** Myself am speaking the truth, ye are not believing Me. 46 **Which** (of) you are convincing Me (concerning) sin? But if I am speaking **truth**, why are ye yourselves not believe Me? Yes! 47 **The one** who is (of) God is hearing the words of that God: (because of) this ye yourselves are not hearing, because ye are not (of) God. 48 Therefore the Jews answered and said to Him, are we ourselves not saying well that Thou Thyself are a Samaritan, and are having a demon? Yes! 49 Jesus answered, I Myself am having not a demon, but I am honoring My Father, and ye yourselves are dishonoring Me. 50 But **I** Myself am not seeking My glory: there is the One Who is seeking and is judging. 51 **Verily** verily I am saying to you, if anyone should keep My word, he shall in no wise see death (for) ever. 52 Therefore the Jews said to Him, now we have known that thou are having a demon. **Abraham** died and the prophets, and Thou Thyself are saying, if anyone should keep My word, he will in no wise taste death (for) ever. 53 Are Thou Thyself greater than our father Abraham, who died? **No!** And **the prophets** died! **Whom** Thyself are Thou Thyself making? 54 Jesus answered, if I Myself am glorifying Myself, My glory is nothing; it is My Father Who is glorifying Me, Whom ye yourselves are



saying, "He is your God," 55 and ye have not known Him, but I Myself know Him; and if I said that I know not Him, I will be like you, a liar; but I know Him, and I am keeping His word. 56 **Abraham** your Father exulted in order that he may see My day; and He saw and rejoiced. 57 Therefore the Jews **said** (to) Him, are Thou not yet having fifty years, Yes! and Thou has seen Abraham? 58 **Jesus said** to them, verily verily I am saying to you, (before) Abraham was I Myself am. 59 Therefore **they took up** stones in order that they may throw (at) Him; but Jesus was concealed, and went forth (out of) the temple, having gone (through) the midst of them; and was passing on thus.

**Again** is the word of emphasis in this sentence. This adverb modifies the past tense verb "spoke." Jesus consequently uttered again to this crowd, Joh 7:37-40. At that discourse on the last great day of the Feast of Tabernacles, Jesus uttered his living water discourse, and now the light of the world discourse. The language is out of place to follow Joh 8:11. Notice Jesus opens this discourse with the emphatic: I myself am the light of the world. The positioning of the personal pronoun and the article with the noun "light" displays the very style of deity and the definite description of our Lord. In Matthew, the Christians are the light of the world: "Ye yourselves are the light of the world; a city which is being situated on a mountain is not being able to be hid," Mt 5:14. John explains that we are the sons of Light: "While ye are having that Light, keep believing in that Light, in order that ye may become sons of Light," Joh 12:36. God is Light: "And this is the message which we have heard from him and we are announcing to you, that God is Light and there is absolutely no darkness in him," 1Jo 1:5. John shows various descriptive pictures of who Jesus himself is: the bread of life, Joh 6:35; the light of the world, Joh 8:12; the door, Joh 10:9; the good shepherd, Joh 10:11; the resurrection and the life, Joh 11:25; the way, the truth and the life, Joh 14:6; and the vine, Joh 15:5. Therefore, Jesus is the Rock, which the living water flows, and now our Lord is the light of the world.

**Will in no wise walk** is future tense with double negation meaning the follower of Christ will conduct his life in the light of Jesus: "Whenever I should be in the world, I am light of the world," Joh 9:5; "I myself a Light have come into the world, in order that everyone who is believing on me may not abide in the darkness," Joh 12:46.

**Will have** is future tense meaning the follower of Christ will possess that Light towards that life: "Life was in him, and that Life was the Light of men," Joh 1:4.

### **John 8:13**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the Pharisees spoke to Jesus.

**Are bearing witness** is present tense meaning Jesus himself emphatically is continuously uttering a false testimony concerning himself. Jesus already told them that his testimony is from God: "If I myself should be bearing witness concerning myself, my witness is not true," Joh 5:31. Jesus in the flesh is a glory, full of grace and truth, Joh 1:14. The grace and truth came through Jesus Christ, Joh 1:17.

### **John 8:14**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to these Pharisees judgment that our Lord's testimony is untrue. Notice here the Johannine writing style is not using a participle.

**Said** is past tense meaning Jesus spoke to these Pharisees.

**Should be bearing witness** is present tense subjunctive meaning the condition of reliable testimony is that Jesus should be testifying concerning himself.

**Know** is perfect tense meaning Jesus knows intellectually where he appeared and where he is continuously journeying. Notice the contrast, these Pharisees know not intellectually! “Therefore Jesus cried in the temple teaching and saying, ye know also me, and ye know whence I am; and I have not come of myself, but the One who sent me is true, whom ye yourselves know not; I myself know him because I am from him, and this One sent me,” Joh 7:28-29.

#### **John 8:15**

**Ye** is the word of emphasis in this sentence. This personal pronoun is emphatic subject of the present tense verb “are judging.” These Pharisees themselves emphatically are continuously forming an opinion according to their human nature: “Stop judging according to sight, but judge righteous judgment,” Joh 7:24.

**Am not judging** is present tense with negation meaning Jesus himself emphatically is not continuously forming an opinion on anyone: “For God sent not his Son into the world in order that he might be judging the world, but in order that the world may be saved through him,” Joh 3:17; “And if anyone should hear my words and should not believe, I myself am not judging him; for I came not in order that I might be judging the world, but in order that I may save the world,” Joh 12:47.

#### **John 8:16**

**Should be judging** is the word of emphasis in this sentence. This verb is present tense subjunctive meaning the condition of true judgment is that Jesus himself emphatically should be forming an opinion because his judgment is also including God: “And the One who sent me, is with me; the Father left me not alone, because I myself am always doing the pleasing things to him,” Joh 8:29.

#### **John 8:17**

**(In) your law** are the words of emphasis in this sentence. This prepositional clause means these Pharisees follow this commandment: “At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death,” De 17:6. These religious leaders were wishing to kill Jesus, but one witness is just hearsay. Apostle Paul reinforces this truth: “This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established,” 2Co 13:1.

#### **John 8:18**

**I**, is the word of emphasis in this sentence. This personal pronoun is emphatic subject of the present tense verb “is bearing witness” meaning Jesus himself emphatically and God are continuously testifying. These are two witnesses.

#### **John 8:19**

**Are saying** is the word of emphasis in this sentence. This verb is present tense meaning these Pharisees are consequently continuously affirming to Jesus. These Pharisees are rejecting our Lord’s statement of this unseen witness. This sarcasm requests for this absent witness rejecting God as his Father.

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to where is Jesus' Father.

**Know** is perfect tense meaning these Pharisees know not intellectually God nor Jesus.

**Knew** is pluperfect tense meaning the condition of knowing Jesus intellectually, these Pharisees would know intellectually God. The verb "know: *oida*" is always translated in past tense from this pluperfect while the perfect tense is always translated in present tense non-linear.

#### **John 8:20**

**These words** are the words of emphasis in this sentence. Jesus uttered these discourses in the treasury, which is a public court of the women.

**Was teaching** is present tense participle translated with the use of time: "*while*."

**Took** is past tense meaning no one apprehended Jesus.

**Had not yet come** is pluperfect tense with adverb meaning his hour had not yet arrived: "Therefore they were seeking to take him; but no one laid the hand upon him, because his hour had not yet come," Joh 7:30.

#### **John 8:21**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently spoke again to these Pharisees.

**Am going away** is present tense meaning Jesus himself emphatically is continuously departing.

**Will seek and will die** both are future tenses meaning these Pharisees will crave to find Jesus and will be subject to eternal misery in hell by their rebellion.

**Am going** is present tense meaning Jesus himself emphatically is continuously departing. This is the second time our Lord reported this saying.

**To come** is past tense infinitive with the use of completing the present tense verb "are not being able." These Pharisees themselves emphatically are not continuously capable to follow Jesus: "Ye will seek me and will not find me; and where I myself am ye yourselves are not being able to come," Joh 7:34.

#### **John 8:22**

**Were saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning these religious rulers were continuously affirming to each other. Earlier, these same religious rulers when Jesus told them that he is departing and they cannot follow replied: "Therefore the Jews said among themselves, where is this One being about to be going that we ourselves will not find him? Is he being about to be going to the dispersion among the Greeks, and to be teaching the Greeks? No!" Joh 7:35.

**Will kill** is future tense meaning Jesus will commit suicide. The negation "perchance: *meti*" with the question is expected answer: No! They cannot foresee that Jesus would carry out this analyst.

### John 8:23

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these religious rulers.

**(From) beneath, (from) above, (of) this world** are prepositional clauses, which shows the difference between from the nature of these religious rulers and our Lord Jesus Christ. Their discussion among themselves were concerning the destiny of our Lord, but Jesus replied concerning the viewpoint of the influence of these religious rulers by earthly, sensual and corrupt passions and our Lord's views are heavenly. This is the contrast of darkness and light: "There was that true Light which is lighting every man who is coming into the world," Joh 1:9. Human wisdom understand not the spiritual: "But the natural man is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know them, because he is being spiritually discerned," 1Co 2:14.

### John 8:24

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these religious rulers. This conjunction "that: *oti*" after the verb of speaking is translated as quotation marks.

**Will die** is future tense meaning these religious rulers will be subject to eternal misery in hell by their rebellion just like Jesus said to the Pharisees, verse 21.

**Should not believe** is past tense subjunctive with negation meaning the condition of their condemnation is that these religious leaders should not trust that Jesus himself emphatically is the Christ: "The one who is believing on him is not being judged; but the one who is believing not already has been judged, because he has not believed on the name of the only begotten Son of God," Joh 3:18; "The one who is believing on the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding on him," Joh 3:36; "The one who believed and was dipped will be saved; and the one who disbelieved will be condemned," Mr 16:16.

### John 8:25

**Were saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning these religious rulers were continuously affirming to Jesus. They questioned who is Jesus himself emphatically.

**Said** is past tense meaning Jesus spoke to these religious rulers.

**Am saying** is present tense meaning Jesus is continuously affirming to these religious rulers ever since the beginning of his ministry: "But Jesus answered them, my Father is working until now, and I myself am working. Therefore because of this the Jews were seeking more to kill him, because he was not only breaking the Sabbath, but also was calling his Father God, making himself equal with God," Joh 5:17-18.

### John 8:26

**Many things** is the word of emphasis in this sentence. This adjective is the direct object of the present tense verb "am having." Jesus is continuously possessing many things to be continuously uttering and to be continuously judging concerning these religious leaders. There is no further talk about his own claims, but concerning the attitude of these religious leaders towards our Lord Jesus Christ, verse 16.

**Heard** is past tense meaning Jesus himself emphatically understood the truths from God who sent Jesus: "I myself am not being able to be doing from myself anything; even as I am hearing I am judging, and my judgment is just; because I am not seeking my will, but the will of the Father who sent me," Joh 5:30.

**Am saying** is present tense meaning Jesus is continuously affirming these true discourses to the world.

### **John 8:27**

**Not** is the word of emphasis in this sentence. These religious rulers knew not by experience because they are continuously not listening, verse 43. Before in verse 16, Jesus spoke that his judgment is true, and now our Lord uttered that God is true, but they should have realized when Jesus referred to God as the One who sent him which was mentioned on many occasions, Joh 4:34 5:23,24,30,37 6:38,39,40,44 7:16,18,28,33 8:16,18.

**Was speaking** is imperfect tense meaning Jesus was continuously affirming God to these religious rulers. Even though Jesus is continuously affirming spiritual instructions, these religious rulers are preoccupied with an earthly deliverer: "Jesus answered, my kingdom is not of this world; if my kingdom were of this world, my attendants were possibility fighting in order that I may not be delivered up to the Jews; but now my kingdom is not from thence," Joh 18:36.

### **John 8:28**

**Said** is past tense meaning Jesus consequently spoke to these religious leaders.

**Should lift up** is past tense subjunctive meaning the time of their experiential knowledge is when these religious rulers should crucify Jesus.

**Will know** is future tense meaning these religious rulers will know by experience that Jesus is not the earthly ruler, which they expected: "He saved others, he is not being able to save himself. If he is King of Israel, let him descend now from the cross, and we will believe upon him," Mt 27:42; "Let the Christ the King of Israel descend now from the cross, in order that we may see and may believe," Mr 15:32; "And the people had stood beholding, and the rulers with them were also deriding, saying, he saved others, let him save himself if this is the Christ chosen One of God," Lu 23:15; "Jesus answered, my kingdom is not of this world; if my kingdom were of this world, my attendants were possibility fighting in order that I may not be delivered up to the Jews; but now my kingdom is not from thence," Joh 18:36. Godet says: "But Jesus could not hope that the cross would by itself cause the scales to fall from the eyes of the Jews and extort from them the confession."

**Taught** is past tense meaning God discharged Jesus to be uttering the spiritual kingdom as Jesus came to save those who are lost: "for the Son of man came to seek and save that which had been lost," Lu 19:10.

### **John 8:29**

**The One** is the word of emphasis in this sentence. This article is referring to God. The Father sent Jesus as God is with him: "Are thou not believing that I myself am in the Father, and the Father is in me? Yes! The words which I myself speaking to you, I am not speaking from myself; but the Father who is abiding in me himself is doing the works," Joh 14:10.

**Left not** is past tense with negation meaning God disregarded not to be alone.

**Am doing** is present tense meaning Jesus himself emphatically is continuously at all times producing the agreeable matters to God: “Jesus is saying to them, my meat is in order that I might be doing the will of the One who sent me, and may finish his work,” Joh 4:34.

### **John 8:30**

**These things** is the word of emphasis in this sentence. This adjective is direct object of the present tense participle, which is translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle verb. Jesus was uttering these words.

**Believed** is past tense meaning many of these religious rulers trusted that Jesus could be the leader to overthrow the Romans: “Jesus answered, my kingdom is not of this world; if my kingdom were of this world, my attendants were possibility fighting in order that I may not be delivered up to the Jews; but now my kingdom is not from thence,” Joh 18:36. This is NOT saving faith because true disciples would remain in his teaching, verse 31. Many followers were looking for such a leader after the feeding of 5,000 but stop following when Jesus exhorted them for a spiritual awakening: “It is the Spirit which is quickening, the flesh is profiting nothing; the words which I myself am speaking to you, are spirit and are life,” Joh 6:63; “From that time many of his disciples went away to the things which are behind, and they were walking with him no more,” Joh 6:66.

### **John 8:31**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus consequently was continuously affirming to the Jews who have trusted that Jesus is the leader to overthrow the Romans, verse 30. The same thing happened with those followers from the feeding of 5,000 who were also looking for an earthly king: “From that time many of his disciples went away to the things which are behind, and they were walking with him no more,” Joh 6:66.

**Should abide** is past tense subjunctive meaning the condition of being in reality a disciple of Jesus, these religious rulers themselves emphatically should remain in our Lord’s teaching: “Abide in me, and I myself in you. As the branch is not being able to be bearing of itself unless it should abide in the vine, so neither ye yourselves are being able unless ye should abide in me. I myself am the vine, ye yourselves are the branches. The one who is abiding in me, and I myself in him, this one is bearing much fruit; for ye are not being able to be doing anything apart from me,” Joh 15:4-5; “They went out from among us, but they were not of us; for if they were of us, they possibility have remained with us; but in order that they may be manifested that all are not of us,” 1Jo 2:19.

### **John 8:32**

**Will know and will set free** both are future tenses meaning true disciples will know by experience the truth and that truth will free them from the yoke of the Mosaic Law. After Pentecost, these believers will have the Holy Spirit to give them unction to understand Scripture: “And ye yourselves are having the anointing from the Holy One, and ye know all things,” 1Jo 2:20; “Therefore in the freedom wherewith Christ made us free, keep standing fast, and be held not again in a yoke of bondage,” Ga 5:1.

### **John 8:33**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning these religious leaders gave an answer to our Lord’s remark of being free.

**Have been under bondage** is perfect tense meaning the Jews believed that they as a nation have never been in subjection to other nations. Even though these children of Abraham have been enslaved by Egypt; have been carried away by Babylon; and have been occupied by the Romans, their spirit has never been broken.

**Are saying** is present tense meaning Jesus himself emphatically is continuously affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Will become** is future tense meaning the believers will happen to be free. They did not understand the spiritual essence of our Lord’s instruction.

#### **John 8:34**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to their question of freedom.

**Am saying** is present tense meaning Jesus is truly continuously affirming with a truth to these religious leaders. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Bondman** is predicate nominative to the present tense verb “is.” This noun is without an article and sits before the verb “to be.” This shows the essence of the sinner. All sinners have given themselves up to the binding of the mastery of sin: “Know ye not that to whom ye are yielding yourselves as bondmen for obedience, ye are bondmen to whom ye are obeying, whether of sin to death, or of obedience to righteousness? Yes!” Ro 6:16. Jesus is speaking of spiritual freedom, not political freedom.

#### **John 8:35**

**That bondman** is the word of emphasis in this sentence. The article is previous reference to the noun “bondman” in the previous verse. This noun is subject of the present tense verb “is abiding.” That bondman is not continuously remaining in the house: “But what is the scripture saying? throw out the maid-servant and her son, for the son of the maid-servant will in no wise inherit with the son of the free woman,” Ga 4:30. The slaves were not part of the family, and their dwellings were in the servant’s quarters.

**Is abiding** is present tense meaning Jesus is continuously remaining for ever: “Whom he appointed heir of all things, by whom also he made the ages,” Heb 1:2. Believers are joint-heir: “And since we are children, we are also heirs: heirs indeed of God, and joint-heirs of Christ; if indeed we are suffering together, in order that we may be glorified together,” Ro 8:17; “in order that he may ransom the ones who are under the law, in order that we may receive the adoption. But because ye are sons, God sent forth the Spirit of his Son into your hearts, Which is crying, Abba, the Father. So thou are no longer bondman, but son; and if son, also heir of God through Christ,” Ga 4:5-7.

#### **John 8:36**

**The Son** is the word of emphasis in this sentence. Jesus is the focus here as the promises were spoken to his seed: “But the promises were spoken to Abraham, and to his seed: it is not saying, and to seeds, as of many, but as of one, and to thy seed, which is Christ,” Ga 3:16.

**Should set free** is past tense subjunctive meaning the condition of real freedom is that Jesus should make us free from the dominion of sin. This does not mean that we will never sin: “If we should say that we have not sinned, we are making him a liar, and his word is not in us,” 1Jo 1:10; “Therefore in the freedom wherewith Christ made us free, keep standing fast, and be held not again in a yoke of bondage,” Ga 5:1. The power of our sinful nature does not have to rule us because we have the power of Christ: “And because ye have been set free from sin, ye were become bondmen to righteousness,” Ro 6:18; “But now because ye were set free from that sin, and became bondmen to God, ye are having your fruit unto sanctification, and the end is receiving eternal life,” Ro 6:22. We are called to this freedom: “For ye yourselves were called for freedom, brethren; only use not the freedom for an occasion to the flesh, but serve ye one another by love,” Ga 5:13.

### **John 8:37**

**Know** is the word of emphasis in this sentence. This verb is perfect tense meaning Jesus knows intellectually that these religious rulers are the seed of Abraham. Jesus recognizes that earthly heritage of these Jews.

**Are seeking** is present tense meaning these religious leaders are continuously craving to murder our Lord.

**Is not having entrance** is present tense with negation meaning our Lord’s message is not continuously having room in their hearts for this teaching. They are remaining in Christ’s word, verse 31. They are like those from Galilee who wished for an earthly leader instead of a spiritual leader: “It is the Spirit which is quickening, the flesh is profiting nothing; the words which I myself am speaking to you, are spirit and are life,” Joh 6:63; “From that time many of his disciples went away to the things which are behind, and they were walking with him no more,” Joh 6:66. Now Jerusalem is just like these false followers, they are wishing for only an earthly crusader to overthrow the Romans. They are filled to the brim with hatred! The words of Christ are not making progress with them.

### **John 8:38**

**I,** is the word of emphasis in this sentence. Jesus is the focus here!

**Am speaking** is present tense meaning Jesus himself emphatically is continuously uttering this message which Jesus has experienced with God: “For I myself spoke out not from myself; but the Father who sent me, himself gave commandment to me what I shall say and what I shall speak; and I know that his commandment is life eternal; therefore what I myself am speaking, as the Father has said to me, so I am speaking,” Joh 12:49-50.

**Are doing** is present tense meaning these religious rulers themselves emphatically are continuously conducting themselves in the works which they have experienced with the devil, verse 44. MSS has the past tense of “to hear” instead of the perfect tense “to see.” Also the personal pronoun of the second father is not included.

### **John 8:39**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning these religious rulers gave an answer to our Lord’s insinuation that their father is the devil in the previous verse.

**Said** is past tense meaning these religious rulers spoke to Jesus by affirming that they are children of Abraham. They can be seeds of Abraham, but not children: “nor because they are seed of Abraham, are



all children, but thy seed will be called in Isaac. That is, the children of the flesh, these ones are not children of God; but the children of the promise are being reckoned for seed,” Ro 9:7-8.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these religious rulers.

**Were doing** is imperfect tense meaning these religious rulers were possibility conducting themselves in the works of Abraham: “Then ye are knowing that the ones who are of faith, these are sons of Abraham,” Ga 3:7; “Was not Abraham, our Father justified by works, after he had offered Isaac his son upon the altar? Yes! Are thou seeing that this faith was working with his works, and was that faith perfected by works?” Jas 2:21-22. These religious rulers have no spiritual likeness to the great patriarch, otherwise they would practice like Abraham in faith: “And the scripture was fulfilled which is saying, now Abraham believed in God, and it was reckoned to him for righteousness, and he was called a friend of God,” Jas 2:23. MSS omits the particle “possibility: *an*.” MSS also has the present tense instead of the imperfect tense of the verb “to be”: “if ye are children” instead of “if ye were children.”

#### **John 8:40**

**Are seeking** is present tense meaning the contrast of living like Abraham, these religious leaders are now continuously craving for the purpose to murder our Lord, a person who has uttered the truth to these Jews: “The wicked watcheth the righteous, and seeketh to slay him,” Ps 37:32.

**Heard** is past tense meaning Jesus understood from God. Robertson says: “The only crime of Jesus is telling the truth directly from God.”

**Did not** is past tense with negation meaning Abraham acted rightly towards God’s message, verse 56. This is a blunt and pointed view of their unlikeness of Abraham.

#### **John 8:41**

**Ye** is the word of emphasis in this sentence. These religious rulers are the focus here!

**Are doing** is present tense meaning these religious rulers themselves emphatically are continuously producing the deeds of the devil.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the religious rulers consequently spoke to Jesus.

**Have not been born** is perfect tense in passive voice with negation meaning the wicked conceived not these religious leaders themselves emphatically. The prophets say otherwise: “But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore,” Isa 57:3; “And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands,” Eze 23:45; “And I will not have mercy upon her children; for they be the children of whoredoms,” Ho 2:4. Idolatry was spiritual fornication. These religious rulers denied that they themselves emphatically were born out of whoredom.

**Father** is the word of emphasis in this sentence. God is the focus here!

**Are having** is present tense meaning these religious rulers are possessing one Father who is God. These religious rulers finally recognized the spiritual words of our Lord.

## John 8:42

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently spoke to these religious rulers.

**Were loving** is imperfect tense meaning the condition of having God as their Father, these religious rulers were possibility loving sacrificially Jesus because Jesus himself came forth and has arrived from God: “in order that all might be honoring the Son even as they are honoring the Father. The one who is honoring not the Son is honoring not the Father who sent him,” Joh 5:23; “The one who is hating me, is also hating my Father,” Joh 15:23; “Everyone who is believing that Jesus is the Christ, has been begotten of God; and everyone who is loving him who begot, is loving also him who has been begotten of him,” 1Jo 5:1.

**Have come** is perfect tense meaning Jesus has not appeared from himself.

**Sent** is past tense meaning God commissioned Jesus. Notice the contrast of appearing on his own accord and God appointing Jesus: “I myself have come in the name of my Father, and ye are not receiving me; if another should come in his own name, ye will receive that one,” Joh 5:43; “And we ourselves have seen and are bearing witness that the Father has sent the Son Saviour of the world,” 1Jo 4:14.

There are three truths found in Scripture: (1) There is one God; (2) Jesus is God; (3) God the Father is distinct from the Son. Here in this verse, we see by this verb that God, the subject, sent Jesus, the direct object. It is easy to understand this concept that God the Father is distinct from God the Son; but we need to accept by faith all three truths.

## John 8:43

**Why** is the word of emphasis in this sentence. This pronoun asks the question from Jesus.

**Are not knowing** is present tense with negation meaning these religious rulers are not continuously knowing by experience our Lord’s discourse. The negation “not: *ou*” with the question is expected answer: Yes!

**Not** is the word of emphasis in this sentence. This negation with the present tense verb “are being able” shows the reason that these religious rulers are not continuously being capable to continuously understand our Lord’s teaching. The next verse explains further, why they are incapable, because they are unsaved: “there is not the one who is understanding, there is not the one who is seeking after God,” Ro 3:11. They will not receive the teaching from God! They will not listen to the substance of Christ’s teaching!

## John 8:44

**Ye** is the word of emphasis in this sentence. The religious rulers are the focus here! These Jews rejected Jesus because they themselves emphatically are children of Satan.

**To be doing** is present tense infinitive with the use of completing the present tense verb “are desiring.” These religious rulers are continuously craving to be continuously producing the cravings of the devil.

**He** is the word of emphasis in this sentence. Satan is the focus here! The devil himself emphatically is a slayer of man. This manslayer introduced rebellion to Adam and Eve. This beginning of man was through Satan that Adam became mortal. Satan thus became the murderer of the whole human race. The devil

seduced our first parents into sin: “On account of this sin entered into the world by one man, and death by that sin, and thus that death passed to all men, for that all sinned,” Ro 5:12.

**Has stood not** is perfect tense with negation meaning Satan has not established himself in truth because there is no truth in him. From the beginning, Satan deceived himself that an angel could be as great as God Almighty: “I will ascend above the heights of the clouds; I will be like the most High,” Isa 14:14. Many picture Satan as a horrible creature, but Scripture says otherwise: “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee,” Eze 28:17. The devil is crafty, Ge 3:1 2Co 11:3; because Satan is full of plans to deceive others, Eph 6:11,16 2Co 5:11.

**Should be speaking** is present tense subjunctive meaning the time will come that whenever Satan should be continuously uttering deceitful precepts, the devil is continuously uttering out of his own essence because Satan is by essence a deceiver and the generator of these lies. God is truth, but Satan is falsehood: “the one who is practising sin, is of the devil; because the devil is sinning from the beginning,” 1Jo 3:8.

#### **John 8:45**

**I**, is the word of emphasis in this sentence. Jesus is the focus here!

**Am speaking** is present tense meaning Jesus himself emphatically is continuously uttering the truth.

**Are not believing** is present tense with negation meaning these religious rulers are continuously not trusting Jesus because our Lord himself is continuously uttering the truth. The faith in our Lord in verse 30 was not genuine faith otherwise; our Lord would not declare here that these same ones are not believing on him.

#### **John 8:46**

**Which** is the word of emphasis in this sentence. This interrogative pronoun asks the question concerning sin.

**Are convicting** is present tense meaning are these religious rulers convicting Jesus concerning violating God’s law?

**Truth** is the word of emphasis in this sentence. How can our Lord sin if he is walking in truth?

**Am speaking** is present tense meaning Jesus is continuously affirming truth in character, and works. Because of the impossibility of convicting Jesus of wrong-doing, the condition of living in truth, they will not give credence to our Lord.

**Are not believing** is present tense with negation meaning these religious rulers themselves emphatically are not continuously trusting Jesus. The negation “not: *ou*” with a question is expected answer: Yes! Morris says: “If there was no sin, then he was indeed speaking the truth, and if he was speaking the truth then should have believed.” This hostility towards Jesus is irrational because it is based upon prejudice and hatred.

#### **John 8:47**

**The one** is the word of emphasis in this sentence. This article is the subject of the present tense verb “is hearing.” The children of God are continuously understanding the words of God. For this reason, these religious leaders themselves emphatically are not understanding, because they are not of God: “It is written in the prophets, and all will be taught of God. Therefore everyone who heard from the Father and learned, is coming to me,” Joh 6:45; “but ye yourselves are not believing; for ye are not of my sheep, as I said to you,” Joh 10:26.

#### **John 8:48**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning these religious rulers gave an answer to our Lord’s accusation that they are not of God, verse 47.

**Said** is past tense meaning these Jews spoke to Jesus.

**Are not saying** is present tense with negation meaning these religious rulers themselves emphatically are affirming beautifully that Jesus himself emphatically is a Samaritan and is continuously possessing a demon. This negation “not: *ou*” with a question is expected answer: Yes! To classify Jesus as a Samaritan is a gross racial slander of hate. Their reproach is to accuse Jesus as a heretic and someone who is not right in his mind. They knew that Jesus was not a Samaritan, but that he acted like a Samaritan in challenging their spiritual privileges.

#### **John 8:49**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to their accusation of our Lord possessing a demon, verse 48.

**Am having not** is present tense with negation meaning Jesus himself emphatically is not continuously possessing a demon.

**Am honouring** is present tense meaning Jesus is continuously respecting God and these religious rulers themselves emphatically are continuously treating with contempt Jesus: “in order that all might be honoring the Son even as they are honoring the Father. The one who is honoring not the Son is honoring not the Father who sent him,” Joh 5:23.

#### **John 8:50**

**I,** is the word of emphasis in this sentence. Jesus is the focus here!

**Am not seeking** is present tense with negation meaning Jesus himself emphatically is continuously not craving honour for himself, but if they do, they will honour God: “in order that all might be honoring the Son even as they are honoring the Father. The one who is honoring not the Son is honoring not the Father who sent him,” Joh 5:23. They rather would receive honour from one another: “How are ye yourselves being able to believe, if ye are receiving glory from one another, and are ye not seeking the glory which is from the only God? Yes!” Joh 5:44.

#### **John 8:51**

**Verily** is the word of emphasis in this sentence. This is assured to stress the truth and validity of this previous teaching. Mentioning this twice puts emphasis that this is a faithful saying.

**Am saying** is present tense meaning Jesus is truly continuously affirming of a truth to these religious rulers.

**Should keep** is past tense subjunctive meaning the condition of eternal life is that anyone should observe the teaching of Jesus.

**Shall in now wise see** is past tense subjunctive with double negation meaning this person shall in no wise ascertain death for ever: “in order that everyone who is believing on him may not perish, but might be having eternal life,” Joh 3:15; “Verily verily I am saying to you, the one who is hearing, my word and is believing the One who sent me, is having eternal life, and is not coming into judgment, but has passed out of death into life.” Joh 5:24.

### **John 8:52**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these religious leaders spoke to Jesus.

**Have known** is perfect tense meaning at this time these religious leaders have known by experience that Jesus is continuously possessing a demon.

**Abraham** is the word of emphasis in this sentence. This Patriarch is the focus here!

**Died** is past tense meaning Abraham and the prophets died of the natural death of man.

**Are saying** is present tense meaning Jesus himself emphatically is continuously affirming that those believers will in no wise experience death for ever. These religious leaders do still not understand the spiritual essence of our Lord’s teaching.

### **John 8:53**

**No** is the word of emphasis in this sentence. This negation with the question is expected answer: No! Their rhetorical question elicits the answer that Jesus is not greater than Abraham who died. The woman at the well asked if Jesus is greater than Jacob: “Are thou thyself greater than our father Jacob, who gave us that well, and he himself drank out of it, and his sons and his cattle also drank? No!” Joh 4:12.

**Prophets** is the word of emphasis in this sentence. These prophets are now the focus: “My Father who has given them to me is greater than all; and no one is being able to be seizing out of the hand of my Father. I myself and the Father are One,” Joh 10:29-30. Jesus earlier even said that he is greater than the temple, Jonah, and Solomon, Mt 12:6,41,42.

**Whom** is the word of emphasis in this sentence. This interrogative pronoun is direct object of the present tense verb “are making.” Jesus himself emphatically is continuously producing himself as God: “The Jews answered him, saying, for a good work we are not stoning thee, but for blasphemy, and because thou thyself who are a man are making thyself God,” Joh 10:33; “The Jews answered him, we ourselves are having a law, and he is being bound to die according to our law, because he made himself Son of God,” Joh 19:7.

### **John 8:54**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to their question of whom he is making himself, verse 53.

**Am glorifying** is present tense meaning the condition of self-glorification results in nothing. God is glorifying Jesus.

**Are saying** is present tense these religious rulers are continuously affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks. He is your God, verse 41. Jesus in the next verse will turn this confession and claim against them.

#### **John 8:55**

**Have not known** is perfect tense with negation meaning these religious rulers have not known God by experience as they were never born again. They affirm but actually, they knew not God.

**Know** is perfect tense meaning Jesus knows intellectually God: “I myself know him because I am from him, and this One sent me,” Joh 7:29.

**Said** is past tense meaning the condition of speaking of Jesus not knowing God intellectually, this will make our Lord a liar.

**Am keeping** is present tense meaning Jesus is continuously observing God’s teaching: “And the One who sent me, is with me; the Father left me not alone, because I myself am always doing the pleasing things to him,” Joh 8:29. This is opposite to these religious rulers!

#### **John 8:56**

**Abraham** is the word of emphasis in this sentence. This is the ancestor Abraham.

**Exulted** is past tense meaning Abraham during his day rejoiced exceedingly: “All these ones died in faith, not having received the promises, but having seen them from afar, and having embraced them, and having confessed that they are strangers and sojourners on the earth,” Heb 11:13.

**May see** is past tense subjunctive meaning the purpose of such exultation is that Abraham may observe the day of our Lord’s ministry. Abraham was shown by God the lesson of offering his son Isaac that he was glad to do so because his son would be the Messiah of the world. This object lesson was a test of Abraham’s faith: “Abraham who was being tried offered up Isaac by faith, and that one who accepted the promises was offering up his only begotten,” Heb 11:17; but Abraham knew that after the angel stopped this sacrifice, God would send another to fulfill his promise to Abel, Ge 3:15. The prophets also desired to witness this great salvation: “concerning which salvation the prophets, who have prophesied of the grace towards you, sought out and searched out,” 1Pe 1:10. These prophets were occupied with the sufferings of Christ as they were revealed more, but Abraham rejoiced to know the day of Christ’s resurrection, in the same figure that he may have seen that day in Isaac. By faith, Abraham saw the promised seed: “as to whom it was said, thy seed will be called in Isaac; reckoning that even God was able to be raising from among the dead, whence also he received for himself him in a simile,” Heb 11:18-19.

**Saw and rejoiced** both are past tenses meaning Abraham observed by faith and rejoiced, but these religious rulers observed Jesus and are angry. Some suggest that Abraham’s faith went beyond his life span, but they all did not receive the promise, only witnessed it through faith: “And all these ones who have been born witness to through faith, received not the promise,” Heb 11:39.

### John 8:57

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these religious rulers consequently spoke to Jesus.

**Are not yet having** is present tense with adverb meaning Jesus is not continuously possessing 50 years. This negation “not yet: *oupo*” with a question is expected answer: Yes! They know that Jesus was not in the completion of manhood. From all the toil of his ministry, Jesus appeared older than he looked. Our blessed Saviour was prematurely old. It had been 2,000 years since the time of Abraham, and Jesus was still living among them.

**Has seen** is perfect tense meaning Jesus has seen with his eyes Abraham. Notice the different word from Abraham seeing Jesus and Jesus seeing Abraham. In the previous verse, this verb is “to see: *oida*” which means to perceive or discover, while here this verb is “to see: *horao*” which means to become acquainted with by experience or to behold. One is mental or spiritual, and the other physical.

### John 8:58

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these religious leaders.

**Am saying** is present tense meaning Jesus is truly continuously affirming in truth to these religious leaders.

**Was** is past tense infinitive translated with the use of time because of the preposition “(before): *prin*.” Before Abraham even came into existence, Jesus himself is. If Jesus wanted to show his preexistence, he would have used the imperfect tense: I myself was. This would satisfy the Jehovah Witnesses, but our Lord used the present tense meaning Jesus is the Great I AM: “And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you,” Ex 3:14; “Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God,” Isa 44:6; “I myself am the Alpha and the Omega the LORD God who is and that One was and who is coming, the Almighty is saying,” Re 1:8. This is the affirmation that Jesus in the beginning was with God, and was God: “The Word was in the beginning, and that Word was with God, and God was that Word,” Joh 1:1. Jehovah Witnesses need to understand that their Yahweh (Jehovah) is the same as Jesus. Here are some prophecies concerning Yahweh (LORD) and Jesus fulfilling them: (1) “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God,” Isa 40:3; “For this is the one who was spoken of by Esaias the prophet, saying, this is the voice of one crying in the wilderness, prepare the way of the LORD, keep making his paths straight,” Mt 3:3. (2) “In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple,” Isa 6:1; “Esaias said these things, when he saw his glory, and spoke concerning him,” Joh 12:41. (3) “Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread,” Isa 8:13; “but sanctify the LORD God in your hearts, and be ready always for a defense to everyone who is asking you an account concerning the hope in you, with meekness and fear,” 1Pe 3:15. (4) “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them,” Ps 68:18; “But to each one of us the grace was given according to the measure of the gift of the Christ. Wherefore it is saying, after he has ascended up on high he led captivity captive, and gave gifts to men,” Eph 4:7-8. (5) “Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods,” Ps 97:7; “And again whenever he should bring in the first-born into the habitable world,

he is saying, and let all the messengers of God worship him,” Heb 1:6. (6) “Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end,” Ps 102:25-27; “And, thou thyself in the beginning, LORD, founded the earth, and the heavens are the works of thy hands; they themselves will perish, but thou thyself is continuing; and they all will grow old as a garment, and thou will roll them up as a covering, and they will be changed; but thou thyself are the same, and thy years will fail not,” Heb 1:10-12. Along with all these fulfillments in Christ, the Greek grammar with Grandville and Sharp rule with “and: *kai*” finds on many occasions that Jesus and God are identical: “And this is the eternal life, in order that they might be knowing thee the only true God, and Jesus Christ whom thou sent,” Joh 17:3; “awaiting the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ,” Tit 2:13; “Simon Peter, bondman and sent one of Jesus Christ, is writing to the ones who obtained precious like faith with us in the righteousness of our God and Saviour Jesus Christ: may grace and peace be strongly multiplied to you in knowledge of God and Jesus our LORD,” 2Pe 1:1-2. Even the religious leaders admitted that Jesus proclaimed to be God: “The Jews answered him, saying, for a good work we are not stoning thee, but for blasphemy, and because thou thyself who are a man are making thyself God,” Joh 10:33. Back in verse 42, we acknowledged that God sent His Son, which shows that God the Father is distinct from God the Son. Now we acknowledge here that the Son is also God and the Scriptures teach us that there is one God. By faith, we must accept all three truths.

### John 8:59

**Took up** is the word of emphasis in this sentence. This verb is past tense meaning these religious rulers consequently lifted up stones. They tried the same later: “Therefore the Jews took up again stones in order that they may stone him,” Joh 10:31. They were ready to stone our Lord at that time because Jesus was making himself God: “The Jews answered him, saying, for a good work we are not stoning thee, but for blasphemy, and because thou thyself who are a man are making thyself God,” Joh 10:33; “whose the fathers, and of whom is the Christ according to the flesh, who is God over all blessed be to the ages. Amen,” Ro 9:5.

**May throw** is past tense subjunctive meaning the purpose of these religious rulers taking up stones is that they may cast them at Jesus. They were judging Jesus as a blasphemer.

**Was concealed** is past tense in passive voice meaning God hid Jesus: “Jesus spoke these things, and he went away and hid from them,” Joh 12:36.

**Went forth** is past tense meaning Jesus escaped out of the temple in safety in the manner of having passed through the midst of them: “Therefore they were seeking again to take him, and he went forth out of their hand,” Joh 10:39.

**Was passing** is imperfect tense meaning Jesus was continuously departing in this manner. In our Lord’s first rejection in Nazareth: “but after he himself passed through their midst he was going away,” Lu 4:30.

### John 9:1

III. Ministry of that Word, John 1:29-12:11

M. Sixth miracle of healing blind man, John 9:1-41



1 And while He was passing on He saw a blind man (from) birth. 2 And His disciples asked Him saying, Rabbi, who sinned, this one or his parents, in order that he may be born blind? 3 Jesus answered, this one neither sinned nor his parents but in order that the works of God may be manifested (in) him. 4 It is necessary for **Me** to be working the works of the One Who sent Me while day is; night is coming, when no one is being able to be working. 5 Whenever I should be **(in) the world**, I am light of the world. 6 After He has said these things, He spat on the ground, and made clay (of) the spittle, and applied the clay (to) the eyes of the blind *man*; 7 and He said to him, keep going, wash (in) the pool of Siloam, which is being interpreted, having been sent. Therefore he went and washed, and came seeing. 8 Therefore the neighbors and the ones who are seeing him before that he was blind, were saying, is this not who is sitting and is begging? Yes! 9 Some were saying, "it is this one"; but others, "he is like him." That one was saying, "I myself am." 10 Therefore they were saying to him, how thine eyes were opened? 11 That one answered and said, a Man *Who* is being called Jesus made clay and applied to my eyes, and said to me, keep going (to) the pool of Siloam and wash. And after I have gone and have washed I received sight. 12 Therefore they said to him, where is that One? He is saying, I know not. 13 They are bringing him (to) the Pharisees, who *was* once blind. 14 Now it was Sabbath when Jesus made the clay and opened his eyes. 15 Therefore the Pharisees also were asking him again how he received sight. And that one said to them, He put clay (on) my eyes, and I washed, and I am seeing. 16 Therefore some (of) the Pharisees were saying, this man is not (from) God, for he is not keeping the Sabbath. Others were saying, how is a man a sinner being able to be doing such signs? And **a division** was (among) them. 17 They are saying to the blind *man* again, what are thou thyself saying (concerning) Him, for He opened thine eyes? And that one said, "He is a prophet." 18 Therefore the Jews believed not (concerning) Him, that he was blind and he received sight, until they called the parents of him who has received sight; 19 and they asked them saying, is this one your son, of whom ye yourselves are saying "he was born blind?" Therefore how is he seeing **now**? 20 And his parents answered and said, we know that this one is our son, and that he was born blind; 21 but how now he is seeing we know not, or who opened his eyes we ourselves know not; he himself is having *the* age, ask him, he himself will speak (concerning) himself. 22 His parents said these things, because they were fearing the Jews; for the Jews already had agreed together, in order that if anyone should confess Him *to be* Christ, he may be put out of the assembly. 23 **(Because of) this his parents said**, "he is having *the* age, ask him"; 24 therefore they called (of) a second time the man who was blind, and they said to him, give glory to God; we ourselves know that this man is a sinner. 25 Therefore that one answered and said, if he is a sinner I know not; I know one *thing*, that *although* I am blind person I am now seeing. 26 And they said to him again, what did He to thee? How **opened** He thine eyes? 27 He answered them, I told you already, and ye heard not: why are ye wishing to be hearing again? Are ye yourselves wishing to become His disciples? **No!** 28 They railed at him, and said, thou thyself are His disciple, but we ourselves are disciples of Moses. 29 **We** ourselves know that God has spoken to Moses; but we know not This *Man* whence He is. 30 That man answered and said to them, for (in) this it is a wonderful thing, that ye yourselves know not whence He is, and He opened my eyes. 31 But **we know** that God is not hearing sinners; but if anyone should be God-fearing, and should be doing the will of Him, He is hearing that one. 32 It was not **(out of) forever** heard, "anyone opened *the* eyes of a blind *person who* has been born." 33 If this One were **not** (from) God He was not being able to be doing anything. 34 They answered and said to him, thou thyself was born *who is* wholly (in) sins, and are thou thyself teaching us? And they threw him out. 35 Jesus heard "they threw him out"; and after He has found him He said to him, are thou thyself believing (on) the Son of God? 36 That one answered and said, and who is he, Lord, in order that I may believe (on) Him? 37 And Jesus said to him, thou has both seen Him, and that One Who is speaking is (with) thee. 38 And that one was declaring, I am believing, LORD: and he worshipped Him. 39 And Jesus said, I Myself came (into) this world (for) judgment, in order that the ones who are not seeing might be seeing, and the ones who are seeing might be becoming blind. 40 And the ones (of) the Pharisees who were (with) Him heard these things, and they said to Him, are we ourselves also blind? No! 41 Jesus said to them, if ye were blind, ye possibility were not having sin; but now ye are saying, "we are seeing"; therefore that sin of yours is remaining.

**Was passing on** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of time: “*after*.” This verb comes from the previous verse in the previous chapter when Jesus was passing on by having gone through the midst of them because they were trying to stone our Lord. God hid Jesus from them and now he left the temple.

**Saw** is past tense meaning Jesus perceive with his eyes a blind person outside the temple gates begging, verse 8. He was born blind, verse 32. A lame person was at one of these gates begging during the early Church: “And a certain man who is being lame from his mother’s womb was being carried; whom they placed daily at the door of the temple which was being called Beautiful, to be asking alms from the ones who were going into the temple,” Ac 3:2. This day was a Sabbath, verse 14. This makes Joh 7:53-8:11 more improbable as John mentioned that it was the last day of feast, a Sabbath, Joh 7:37. Joh 8:2 said that Jesus taught the next morning. Where did the other six days go if Joh 8:12-10:21 is on that Sabbath? God is pointing out here the blind man in comparison to the spiritual blindness of these religious rulers, which our Lord just finished conversing over his deity.

### **John 9:2**

**Asked** is the word of emphasis in this sentence. This verb is past tense meaning the apostles questioned Jesus by continuously saying. Notice these disciples addressed our Lord as Rabbi, meaning a title used by the Jews to address their teachers.

**Sinned** is past tense which person violated God’s law.

**May be born** is past tense in passive voice subjunctive meaning the purpose of someone sinning is that the woman may give birth to a blind person. These disciples knew that this one was born blind by the way he was sitting and begging, verse 8. According to their teaching from Moses, the sins of their fathers would visit up to the third or fourth generations, Ex 20:5. Consequently, they believed every infirmity was the punishment of sin. Why did these disciples mention this man? It was a mistake of imputing blame where none existed. These disciples learned this from the religious leaders, verse 34.

### **John 9:3**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to their question of the heritage of sin.

**Sinned** is past tense meaning the man nor his parents violated God’s law: “And Jesus answered and said to them, are ye thinking that these Galileans became sinners beyond all the Galileans, because they have suffered such things?” Lu 13:2. Jesus is not asserting the absolute sinlessness of mankind, but they were not guilty of no sin that had caused the blindness. God sends rain upon the just and the unjust, Mt 5:45. Time and chance happened unto all men, Ec 9:11.

**May be manifested** is past tense in passive voice subjunctive meaning the purpose of the blindness is that this man may expose the works of God. Notice the contrast “*but: alla*” of their thinking as the true solution. There are times that personal sin can result in blindness, Joh 5:14; but this is not the case here.

### **John 9:4**

**Me** is the word of emphasis in this sentence. Jesus is the focus here!

**To be working** is present tense infinitive used as subject of the impersonal verb “is necessary.” Notice the cognate noun “work: *ergon*” from the same root as this infinitive verb here: “to work: *ergozomai*.”

**To be working** is present tense infinitive used as completing the present tense verb “is being able.” When our Lord’s death comes, his miracle working is not being capable to be continuously working.

#### **John 9:5**

**(In) the world** are the words of emphasis in this sentence. This prepositional clause defines our Lord’s ministry, which refers to “day” in the previous verse.

**Should be** is present tense subjunctive meaning the time when Jesus should be on his earthly ministry.

**Light** is predicate nominative with no article meaning the essence of our Lord is that Jesus is the spiritual essence of light for the world: “Life was in him, and that Life was the Light of men,” Joh 1:4; “There was that true Light which is lighting every man who is coming into the world,” Joh 1:9; “And this is that judgment, that the Light has come into the world, and men loved the darkness rather than that Light; for their works were evil,” Joh 3:19; “I myself a Light have come into the world, in order that everyone who is believing on me may not abide in the darkness,” Joh 12:46.

#### **John 9:6**

**These things** is the word of emphasis in this sentence. These words are the truth of our Lord’s essence of the spiritual light to the world.

**Has said** is past tense participle translated with the use of time: “*after*.”

**Spat and made and applied** all are past tenses meaning Jesus spat on the earth, and produced mud out of spittle, and spread on the mud to the eyes of this blind person. Our Lord used his own saliva before: “And he took him away apart from the crowd, and put his fingers to his ears, and he spit and touched his tongue,” Mr 7:33; “And he took hold of the hand of the blind man and led him forth out of the village, and after he spit upon his eyes, he was laying his hands upon him and was asking him if he is beholding anything,” Mr 8:23.

#### **John 9:7**

**Said** is past tense meaning Jesus spoke to the blind person. Notice this is the fourth past tense verb in a row.

**Keep going** is present tense imperative meaning Jesus is continuously exhorting to keep departing from the gate to the pool of Siloam.

**Wash** is past tense imperative meaning Jesus exhorted this man to wash his eyes in the pool. This person allowing Jesus to work on his was very trustworthy. Expositors says: “It was our Lord’s intention to warn the disciples against a curious and uncharitable scrutiny of any man’s life to find the cause of his misfortunes.” His other senses were quickened as this blind man heard with interest the talk about himself and was to be the object of a work of God. This blind person learned to hear the tones of their voices whether to judge or aid such a helpless soul. The touch of our Lord could not be a deceiver, but someone who could work miracles.

**Went** is the word of emphasis in this sentence. This verb is past tense meaning this person obeyed our Lord's command "keep going."

**Washed** is past tense meaning this person also obeyed our Lord's command "wash."

**Came** is past tense meaning this person became known now as healed. Notice that this is the third past tense verb in a row.

**Seeing** is present tense participle with the use of result. This person was continuously discerning with the bodily eyes. His possession of sight is the result of this miracle performed by our Lord; "And Jesus answered and said to them, go and relate to John what ye saw and heard; blind are receiving sight, lame are walking, lepers are being cleansed, deaf are hearing, dead are being raised, poor are being proclaimed glad tidings," Lu 7:22.

#### **John 9:8**

**The neighbors** is the word of emphasis in this sentence. These neighbors were most likely the ones who brought this blind person to the temple gate.

**Were saying** is imperfect tense meaning the neighbors and this man's acquaintances were continuously affirming. Notice John does make the distinction between his neighbors and those who were witnessing him at the gate, but both groups were declaring with affirmation the same.

**Is sitting and begging** both are present tense meaning this man is continuously sitting and begging by the temple gate. The negation "not: *ouch*" is expected answer: Yes!

#### **John 9:9**

**Some** is the word of emphasis in this sentence. This adjective is the subject of the imperfect tense verb "were saying." Some were continuously affirming. The conjunction "that: *oti*" after the verb of speaking is translated as quotation marks. The first quotation from "some" is an exclamation: "it is this one." The second quotation from "others" is an exclamation: "he is like him."

**That one** is the word of emphasis in this sentence. This pronoun is referring to the healed blind man.

**Was saying** is imperfect tense meaning the healed blind person was continuously affirming. The conjunction "that: *oti*" after the verb of speaking is translated as quotation marks. This third quotation from "that one" is an exclamation: "I myself am he."

#### **John 9:10**

**Were saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning these neighbors and these acquaintances were consequently continuously affirming to this healed blind person.

**Were opened** is past tense in passive voice meaning in what way God opened his eyes?

#### **John 9:11**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning the healed blind person gave an answer to the miraculous healing.

**Said** is past tense meaning the healed blind person spoke.

**Made and applied and said** all are past tenses meaning Jesus produced clay and spread on to his eyes and spoke to the blind person. How did this blind person know the name of our Lord? His hearing was not dull! At that time, he did not realize that Jesus was the Messiah the Son of God, verse 36.

**Keep going** is present tense imperative meaning keep departing from the gate to the pool of Siloam.

**Wash** is past tense imperative meaning Jesus exhorted the blind person to wash his eyes.

**Have gone** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” CEV, EMTV, Garnier and HCSB agree with this use while all other translations have translated this participle with the use of attendant circumstance: “So I went away and washed, and I received sight.”

**Have washed** is past tense participle translated with the use of time, the same as the other participle because of conjunction “and: *kai*.”

**Received sight** is past tense meaning this healed blind person recovered his lost sight. Our sight is normal to most of us, but this deprivation is regarded as lost for those who do not have it.

### **John 9:12**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the neighbors and acquaintances spoke to this healed blind person. Their question is where can they find this healer?

**Is saying** is present tense meaning the healed blind person is continuously affirming.

**Know not** is perfect tense with negation meaning this healed blind person knows not intellectually. This verb “to know: *oida*” is always translated in the present tense non-linear from the perfect tense and past tense from the pluperfect.

### **John 9:13**

**Are bringing** is the word of emphasis in this sentence. This verb is present tense meaning these neighbors and acquaintances are continuously leading the healed blind person to the Pharisees. They guided this man to these religious rulers out of hostility to Jesus: “But some of them went to the Pharisees and told them what Jesus did,” Joh 11:46.

### **John 9:14**

**Was**, is the word of emphasis in this sentence. This verb is imperfect tense meaning this day was a Sabbath day.

**Made and opened** both are past tenses meaning Jesus produced the clay out of earth and spit, and opened his eyes. He healed the impotent man on a Sabbath day before: “And immediately that man became well, and he took up his bed, and he was walking; but it was Sabbath on that day,” Joh 5:9.

### **John 9:15**

**Again** is the word of emphasis in this sentence. This adverb modifies the imperfect tense verb “were asking.” These Pharisees consequently were continuously questioned the healed blind man anew because they do not believe this man.

**Received sight** is past tense meaning the way this man recovered his lost sight.

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous sentence.

**Said** is past tense meaning the healed blind person spoke to these Pharisees.

**Put and washed** both are past tenses meaning Jesus added the mud and the healed blind man washed his eyes.

**Am seeing** is present tense meaning this healed blind person is now continuously discerning with his bodily eye.

#### **John 9:16**

**Were saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning some of these Pharisees were continuously affirming. Notice that it was not all the Pharisees.

**Is not keeping** is present tense with negation meaning Jesus is not continuously observing the Sabbath consequently this person is not from God. Jesus went through this before in this Gospel with these traditionalists: “And because of this the Jews were persecuting Jesus, and were seeking to kill him, because he was doing these things on a Sabbath,” Joh 5:16.

**Others** is the word of emphasis in this sentence. This adjective shows the other Pharisees who saw this differently. These religious rulers were rejoicing that a blind man was healed.

**Were saying** is imperfect tense meaning these other Pharisees were continuously affirming.

**To be doing** is present tense infinitive with the use of completing the present tense verb “being able.” A sinner is not continuously capable to be continuously producing such miracles. Nicodemus could be one of these Pharisees: “this one came to him by night, and said to him, Rabbi, we know that thou Teacher have come from God; for no one is being able to be doing these signs which thou thyself are doing unless God should be with him,” Joh 3:2.

**Division** is the word of emphasis in this sentence. This schism was continuously among these Pharisees. Earlier the multitude was divided: “Therefore a division occurred in the crowd because of him,” Joh 7:43. Later, these religious rulers were divided again: “Therefore there was a division again among the Jews on account of these words,” Joh 10:19. This schism continued even in the early Church: “And the multitude of the city was divided; and some were with the Jews and some with the sent ones,” Ac 14:4. Division continues today! We should rejoice for those who contend for the faith.

#### **John 9:17**

**Were saying** is the word of emphasis in this sentence. This verb is present tense meaning the Pharisees are continuously affirming to the healed blind person again, verse 15.

**Are saying** is present tense meaning this healed blind person himself emphatically is continuously affirming what things concerning Jesus because he opened his eyes. What a question! These religious rulers are canvassing the people for their opinion. Just like today, public policy is more important than the truth.

**That one** is the word of emphasis in this sentence. This article is previous reference to “the blind” in the previous sentence.

**Said** is past tense meaning this healed blind person spoke. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Prophet** is predicate nominative with no article with the present tense of the verb “to be.” The essence of Jesus is being a prophet: “The woman is saying to him, Sir, I am perceiving that thou thyself are a Prophet,” Joh 4:19; “Therefore after the men saw what sign Jesus did, they were saying, this is truly the Prophet who is coming into the world,” Joh 6:14; “For Moses indeed said to the fathers, the LORD your God will raise up a prophet to you from among your brethren, like me: ye will hear him in all things whatsoever he should say to you,” Ac 3:22. By this answer from this healed blind man, he sided with the “others,” verse 16.

#### **John 9:18**

**Not** is the word of emphasis in this sentence. This negation shows their disbelief in this miracle. These hostile religious leaders trusted not that Jesus could perform such a miracle.

**Called** is past tense meaning these religious leaders summoned the healed blind person’s parents to witness if their son was born blind. These unbelieving Pharisees were so desperate that they needed to find someone to report anything against our Lord. What an inquisition! Notice they refused to believe until they would hear from his parents. Just as these same religious rulers who said to Jesus to come down from the cross, and then they will believe.

#### **John 9:19**

**Asked** is past tense meaning these hostile religious rulers questioned these parents in the manner of continuously affirming.

**Are saying** is present tense meaning these parents themselves emphatically are continuously affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Was born** is past tense in passive voice meaning his mother gave birth to this blind son.

**Now** is the word of emphasis in this sentence. This adverb modifies the present tense verb “is seeing.” This son is, at this moment, continuously discerning with the bodily eye. How can this be? This question to the parents is puzzling and frightening as they could be removed from the temple: “But because they are beholding the man who has been healed standing with them, they were having nothing to gainsay,” Ac 4:14. There are three questions: first, is this your son; secondly, was their son was born blind; and finally, how can your son now see?

#### **John 9:20**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning his parents gave an answer to their question of how their son received sight. Notice the Johannine style of using the indicative mood here as most writers would use the participle mood.

**Said** is past tense meaning Jesus spoke.

**Know** is perfect tense meaning his parents know intellectually that this person is their son and that he was born blind. They answered easily the first two questions because they were witnesses to his birth and his upbringing.

#### **John 9:21**

**Know not** is perfect tense with negation meaning these parents know not intellectually in what way their son is continuously perceiving of the bodily eye.

**Know not** is perfect tense with negation meaning the second rebuttal of these parents themselves emphatically know not intellectually of who opened their son's eyes. They are affirming here that they definitely do not want to be associated with Jesus out of fear of the Jews.

**Is having** is present tense meaning their son himself emphatically is continuously possessing age of consent.

**Ask** is past tense imperative meaning these parents exhorted these religious rulers to question their son.

**Will speak** is future tense meaning their son himself emphatically will utter concerning himself.

#### **John 9:22**

**These things** is the word of emphasis in this sentence. This pronoun refers to the answers that the healed blind person's parents spoke to these religious rulers.

**Were fearing** is imperfect tense meaning these parents were continuously terrified of these religious rulers.

**Had agreed together** is pluperfect tense in the middle voice meaning these religious rulers already had determined among themselves. This resolve is already a done deal!

**Should confess** is past tense subjunctive meaning the condition of this excommunication is that anyone should assent that Jesus is Christ.

**May be** is past tense subjunctive meaning the purpose of this arrangement among the religious rulers is that the followers of Jesus may happen to be excluded from sacred assemblies of Israelites.

#### **John 9:23**

**(Because of) this** are the words of emphasis in this sentence. The reason why the healed blind person's parents spoke in this manner is the fear of the Jews.

**Said** is past tense meaning these parents spoke to the religious rulers. The conjunction "that: *oti*" after the verb of speaking is translated as quotation marks.



## John 9:24

**Called and said** both are past tenses meaning the religious leaders consequently summoned a second time the healed blind person and spoke to him.

**Give** is past tense imperative meaning these religious rulers exhorted the healed blind person to deliver majesty to God. These religious rulers are not honouring God: “in order that all might be honoring the Son even as they are honoring the Father. The one who is honoring not the Son is honoring not the Father who sent him,” Joh 5:23.

**Know** is perfect tense meaning these religious rulers themselves emphatically know intellectually that this person is a sinner. This predicate nominative “sinner” without an article, situated before the verb “to be” is the essence of our Lord given by these religious rulers: “Which of you are convincing me concerning sin? But if I am speaking truth, why are ye yourselves not believe me? Yes!” Joh 8:46. God declares that Jesus is without sin: “for he made that One who has known not sin to be made sin for us, in order that we ourselves might be becoming righteousness of God in him,” 2Co 5:21; “For we are not having a high priest who is not being able to sympathize with our infirmities, but who has been tempted in all things according to our likeness, apart from sin,” Heb 4:15; “but by precious blood of Christ as a lamb without blemish and without spot,” 1Pe 1:19; “Who did no sin, neither guile was found in his mouth,” 1Pe 2:22; “And ye know that he himself was manifested, in order that he may take away our sins; and there is no sin in him,” 1Jo 3:5.

## John 9:25

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning this healed blind person consequently gave an answer to these religious leaders statement that Jesus is a sinner.

**Said** is past tense meaning this healed blind person spoke.

**Know not** is perfect tense with negation meaning this healed blind person knows not intellectually if Jesus is a sinner. He knows intellectually 1 fact. This “1” is numeral number “one.”

**Am**, is present tense participle translated with the use of concession: “*although*.” EMTV, NET, RSV, TWENTY and WEB agree with this use. CEV, HCSB, Moffatt, Murdoch, Tyndale and Williams have the use of attendant circumstance: “that I was blind, and now I see.” Most translations have this participle in the imperfect tense, but the main verb “am seeing” is in the present tense. We only translate the participle back one tense if the main verb is in the past tense. This healed blind person is affirming that he is labelled a blind person, so his concession is that he is a blind person.

**Am seeing** is present tense meaning this healed blind person is continuously now discerning with his physical eyes.

## John 9:26

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these religious rulers spoke to this healed blind person again.

**Did** is past tense meaning Jesus produced what kind of sorcery on this healed blind person. This is the thinking of these religious rulers.

**Opened** is the word of emphasis in this sentence. This verb is past tense meaning Jesus opened this healed blind person's eyes in what manner. This is the second time they question this person with the same question: "how he received sight," verse 15.

#### **John 9:27**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning this healed blind person gave an answer to this repeated question from verse 15: "He put clay on my eyes, and I washed, and I am seeing."

**Told and heard** both are past tenses meaning this healed blind person spoke to the religious rulers and they understood not. So this healed blind person asked them why does he need to rehearse this all over again.

**No** is the word of emphasis in this sentence. This negation "not: *me*" with a question is expected answer: No!

**To become** is past tense infinitive with the use of completing the present tense verb "are wishing." These religious rulers are continuously desiring to be made Jesus' followers: No! This last sarcasm hit a nerve with these religious rulers.

#### **John 9:28**

**Railed at** is the word of emphasis in this sentence. This verb is past tense meaning these religious leaders heaped abuse upon this healed blind man. TR adds the particle "therefore: *oun*."

**Said** is past tense meaning these religious rulers spoke.

**Are** is present tense meaning this healed blind person himself emphatically is a disciple of Jesus, but these religious rulers themselves emphatically are disciples of Moses. Notice first the contrast. Secondly, notice the placement of "disciples" which is after the verb "to be." They were just followers. Thirdly, notice the placement of "his" and "Moses." These religious rulers were affirming that this man is a follower towards Jesus, while these religious leaders of Moses are followers. These religious leaders are affirming that they are following Moses' writings, but this healed blind person is following a heretic: "Therefore the Pharisees answered them, also have ye yourselves been deceived? No! Did any one of the rulers believe on him, or of the Pharisees? No! But this crowd which is knowing not the law they are accursed." Joh 7:47-49. These religious rulers were traditionalists by only looking at laws, but believed not Moses concerning the Messiah: "For if ye were believing Moses, ye possibility were believing me; for this one wrote concerning me," Joh 5:46. Just like the Roman Catholic Church and others who say that they believe in Jesus Christ, but reject many portions of Scripture concerning the vicarious and substitutionary atonement of our Lord. The work of Jesus Christ is finished! There is no need for the mass!

#### **John 9:29**

**We** is the word of emphasis in this sentence. The focus here is on these religious leaders.

**Know** is perfect tense meaning these religious rulers themselves know intellectually.

**Has spoken** is perfect tense meaning God has uttered words to Moses. This has happened in the past is having abiding results: “And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,” De 34:10; “He made known his ways unto Moses, his acts unto the children of Israel,” Ps 103:7; “Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments,” Mal 4:4. Just like many unbelievers, they choose which Scripture to believe and reject those that affect them.

**Know not** is perfect tense with negation meaning these religious rulers know not intellectually from where Jesus is: “But we know this One whence he is; but whenever the Christ should be coming, no one is knowing whence he is,” Joh 7:27. They believed that Jesus is a carpenter’s son from Nazareth, and no Messiah is coming from Galilee: “And others were saying, for is the Christ coming out of Galilee? No!” Joh 7:41. Jesus was born in Bethlehem, but they did not research this: “Jesus answered and said to them, even if I myself should be bearing witness concerning myself, my witness is true, because I know whence I came and whither I am going: but ye yourselves know not whence I came and whither I am going,” Joh 8:14.

### **John 9:30**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning that healed blind person gave an answer to the religious rulers statement of not knowing where Jesus came from.

**Said** is past tense meaning this healed blind person spoke to these religious leaders.

**Wonderful thing** is predicate adjective meaning the lack on intellectual knowledge from these religious rulers on our Lord Jesus Christ is extraordinary as they should understand these facts being teachers: “Jesus answered and said to him, thou thyself are the teacher of Israel, and are thou knowing not these things? Yes!” Joh 3:10. What a rebuttal towards the ignorance of these religious leaders! This healed blind person put in a jab to their hearts by emphatically calling them out: “ye yourselves.”

**Opened** is past tense meaning Jesus opened this blind person eyes: “But although he had done so many things before them they believed not on him,” Joh 12:37.

### **John 9:31**

**Know** is the word of emphasis in this sentence. This verb is perfect tense meaning the healed blind person and all others know intellectually. This healed blind person is including these religious leaders of this fact.

**Is not hearing** is present tense with negation meaning God is not continuously attending to sinners: “If I regard iniquity in my heart, the Lord will not hear me,” Ps 66:18; “The LORD is far from the wicked: but he heareth the prayer of the righteous,” Pr 15:29; “And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood,” Isa 1:15. This healed blind person understood Scripture and expected that these religious rulers would do the same. The word “sinners” is meant to be understood as notorious and presumptuous sinners with hardened hearts. This is why it is in the present tense because we are all sinners, Ro 3:23. Notice the irony that this healed blind person was using the same language that some wise Pharisees like Nicodemus: “Therefore some of the Pharisees were saying, this man is not from God, for he is not keeping the Sabbath. Others were saying, how is a man a sinner being able to be doing such signs? And a division was among them,” Joh 9:16. The conclusion here is that Jesus is not a notorious sinner.

**Should be and should be doing** both are present tense subjunctives meaning the condition for God to continuously attending to man is that a person should be continuously worshipping God and should be continuously producing God's will: "Jesus is saying to them, my meat is in order that I might be doing the will of the One who sent me, and may finish his work," Joh 4:34; "if anyone should be desiring to be doing his will, he will know concerning the teaching whether it is from God, or I myself am speaking from myself," Joh 7:17.

#### **John 9:32**

**(Out of) forever** are the words of emphasis in this sentence. This prepositional clause means throughout the ages.

**Was not heard** is past tense in passive voice with negation meaning no one considered throughout the ages this miracles. The conjunction "that: *oti*" after the verb of hearing is translated as quotation marks.

**Has been born** is perfect tense in passive voice participle translated with the use of substantive modifying "blind." A mother has given birth to a blind person. There is no account of someone restoring sight to this type of blind person.

#### **John 9:33**

**Not** is the word of emphasis in this sentence. This negation shows the condition of Jesus being not from God.

**To be doing** is present tense infinitive with the use of completing the imperfect tense verb "was being able." Jesus was being continuously capable to be continuously producing anything of this kind of miracle.

#### **John 9:34**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning these religious leaders gave an answer to this healed blind person's statement concerning Jesus in the previous verse.

**Said** is past tense meaning these religious rulers spoke to this healed blind person.

**Was born** is past tense in passive voice meaning the mother gave birth to this blind man himself emphatically. This blind child is completely full with sins: "Behold, I was shapen in iniquity; and in sin did my mother conceive me," Ps 51:5. They passed judgment that this one is altogether in total depravity. These rulers are blind as they are also sinners. Who now is blind? These religious rulers thought first that this healed blind person was an imposter, now they reached back to his birth and slandered this man. They should have been rejoicing! In their minds, they should not listen to a sinner. What self-righteousness!

**Are teaching** is present tense meaning this healed blind person himself emphatically is continuously instructing the religious leaders: "And after one of the doctors of the law answered he is saying to him, Teacher, thou are insulting us saying these things," Lu 11:45. In their self-righteousness, they think what audacity of this sinner!

**Threw out** is the word of emphasis in this sentence. This verb is past tense meaning these religious rulers casted out this healed blind person out of their presence. It would later be out of the synagogue with approval of the Sanhedrin, verse 22.

### John 9:35

**Heard** is the word of emphasis in this sentence. This verb is past tense meaning Jesus understood what happened. The conjunction “that: *oti*” after the verb of hearing is translated as quotation marks.

**Threw out** is past tense meaning the religious rulers casted out the healed blind person.

**Has found** is past tense participle translated with the use of time: “*after.*” AV, Garnier, TWENTY and Tyndale agree with this use while HCSB, Murdoch, NET and Williams have translated with the use of attendant circumstance: “so he found him and said to him.” Jesus recognized this healed blind person.

**Said** is past tense meaning Jesus spoke to this healed blind person.

**Are believing** is present tense meaning is this healed blind person continuously trusting on the Son of God. Nathanael had saving faith: “Nathanael answered and is saying to him, Rabbi, thou thyself are the Son of God, thou thyself are the King of Israel,” Joh 1:49. Martha also believed: “She is saying to him, Yes, LORD; I myself have believed that thou thyself are the Christ, the Son of God, the One who is coming into the world,” Joh 11:27. Thomas also exclaimed: “And Thomas answered and said to him, my LORD and my God,” Joh 20:28. This healed blind person believed that Jesus is a prophet, verse 17, but needs to believe that Jesus is also the Messiah. The Muslims today believe that Jesus was a prophet, but deny the deity of our Lord Jesus Christ.

### John 9:36

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning this healed blind person gave an answer to our Lord’s question on faith in the Messiah.

**Said** is past tense meaning this healed blind person spoke.

**May believe** is past tense subjunctive meaning the purpose of finding this Messiah is that this healed blind person may trust on this Saviour.

### John 9:37

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this healed blind person.

**Has seen** is perfect tense meaning this healed blind person has become acquainted with by experience. This is past action with abiding results.

**Is speaking** is present tense participle translated with the use of substantive modifying the article “that One.” This article is previous reference to Jesus. Jesus is continuously uttering words. This same Jesus is now with this healed blind person: “Jesus is saying to her, I myself am, that One who is speaking to thee,” Joh 4:26.

### John 9:38

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” or “thee” in the previous verse. The focus is now on this healed blind person.

**Was declaring** is imperfect tense meaning this healed blind person was continuously making known his thoughts.

**Am believing** is present tense meaning this healed blind person is continuously trusting that Jesus is the Messiah.

**Worshipped** is past tense meaning this healed blind person made homage to Christ. The deity of Jesus shows that he welcomed divine worship, but our Lord's disciples would not accept such homage: "And as Peter was coming in, after Cornelius has met him, he fell at his feet and did homage. But Peter raised him, saying, rise up: I myself also myself am a man," Ac 10:25-26; "And I fell before his feet to do homage to him and he is saying to me, stop doing it. I am thy fellow bondman and of thy brethren who is having the testimony of Jesus. Do homage to God. For the testimony of Jesus is the spirit of prophecy," Re 19:10.

### **John 9:39**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke.

**Came** is past tense meaning Jesus himself emphatically appeared into this world for judgment. Jesus came not to be judging the world, but to save it, Joh 3:17 Joh 12:47. This preposition "for: *eis*" can have two meaning. Jesse James wanted for robbery. This man is wanted so he can commit a robbery or because he has committed a robbery. The later sense is the correct one for this passage because it is action in the past. Judgment has already been established: "The one who is believing on him is not being judged; but the one who is believing not already has been judged, because he has not believed on the name of the only begotten Son of God," Joh 3:18.

**Might be seeing and might be becoming** both are present tense subjunctives meaning the purpose of our Lord's mission is that the sinners might be continuously repenting and the self-righteous ones might be becoming continuously spiritually blind: "And after Jesus heard this he is saying to them, the ones who are being strong are not having need of a physician, but the ones who are having ill. I came not to call righteous ones, but sinners to repentance," Mt 2:17.

### **John 9:40**

**Heard** is the word of emphasis in this sentence. This verb is past tense meaning the self-righteous ones out of the Pharisees who were stranding by understood the mission of our Lord.

**Said** is past tense meaning these self-righteous ones spoke to Jesus.

**Blind** is predicate adjective modifying the present tense verb "are." The question from these self-righteous Pharisees is: "are we ourselves emphatically also blind?" This negation "not: *me*" with a question is expected answer: No! They are pleading with Jesus that they cannot be spiritual blind also.

### **John 9:41**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these self-righteous Pharisees.

**Were not having** is imperfect tense with negation meaning the condition of spiritual blindness is that the self-righteous were possibility continuously not possessing sin. This blindness thinks that they are not

sinners: "If we should say that we are having no sin, we are deceiving ourselves and the truth is not in us," 1Jo 1:8.

**Are saying** is present tense meaning these self-righteous Pharisees are continuously affirming. The conjunction after the verb of speaking is translated as quotation marks.

**Are seeing** is present tense meaning their affirmation is that they are discerning spiritual things fine: "Seest thou a man wise in his own conceit? there is more hope of a fool than of him," Pr 26:12.

**Is remaining** is present tense meaning their sin is continuously abiding because they think that they have no need for salvation: "I am saying to you, this one went down having been justified to his house rather than that one. For because everyone who is exalting himself will be humbled; and everyone who is humbling himself will be exalted," Lu 18:14.

### John 10:1

#### III. Ministry of that Word, John 1:29-12:11

##### N. Discourse on the Good Shepherd, John 10:1-21

1 **Verily** verily I am saying to you, the one who is entering not in (by) the door (to) the fold of the sheep, but is mounting up elsewhere, that one is a thief and robber; 2 but the one who is entering in (by) the door is *the* shepherd of the sheep. 3 The door-keeper is opening **to him**, and the sheep is hearing his voice, and he is calling his own sheep (by) name, and is leading them out. 4 And whenever he should put forth **his own** sheep he is going (before) them; and these sheep are following him, because they know his voice. 5 But they shall in no wise follow **a stranger**, but will flee (from) him; because they know not the voice of strangers. 6 Jesus spoke **this allegory** to them, but these ones knew not what it was which He was speaking to them. 7 Therefore Jesus said again to them, verily verily I am saying to you, "I Myself am the Door of the sheep." 8 **All** whoever came are thieves and robbers; but the sheep heard them not. 9 **I** Myself am that Door: if anyone should enter in (by) Me he will be saved, and will go in and will go out, and will find pasture. 10 **The thief** is not coming except in order that he may steal and may kill and may destroy: I Myself came in order that they might be having life, and might be having *it* abundantly. 11 **I** Myself am the Good Shepherd; that Good Shepherd is laying down His life (for) the sheep. 12 But **the hired servant**, and who is not *the* shepherd, whose own are the sheep, is seeing the wolf *which* is coming, and the sheep are leaving, and are fleeing; and that wolf is seizing them and is scattering those sheep. 13 Now **the hired servant** is fleeing because he is a hired servant, and he is not being concerned for himself (about) the sheep. 14 **I** Myself am that Good Shepherd; and I am knowing the ones *who are* mine, and are being known (of) the ones *who are* mine. 15 As the Father **is knowing** Me, I Myself also am knowing the Father; and I am laying down My life (for) the sheep. 16 And I am having **other sheep**, which are not (of) this fold; and it is necessary for those ones to be bringing, and they will hear My voice; and there will be one flock, one shepherd. 17 **(On account of) this** the Father is loving Me, because I Myself am laying down My life, in order that I may take it again. 18 **No one** is taking it (from) Me, but I Myself am laying it down (of) Myself. I am having **authority** to lay it down, and I am having authority to take it again; I received this commandment (from) My Father. 19 Therefore there was a division again (among) the Jews (on account of) these words. 20 But many (of) them **were saying**, He is having a demon and is being mad; why are ye hearing Him? 21 Others were saying, these sayings are not *of the one who* being possessed by a demon; a demon is not being able to be opening the eyes of the blind.

**Verily** is the word of emphasis in this sentence. This Hebrew word means truly or faithful saying.

**Am saying** is present tense meaning Jesus is truly continuously affirming in a truth to these self-righteous religious rulers.

**Is entering in and is mounting up** both are present tense participles translated with the use of substantive modifying the article “the one.” This person is continuously not passing through the door into the sheepfold, but is continuously climbing over fence from another place. This was uncovered space around the house enclosed by a wall. This roofless enclosure was made of loose stone, or surrounded by thorn bushes. Today, we have wooden fences. This person is a thief and robber. This simile shows that these religious rulers are false teachers. They do not care to instruct men, but abuse their confidence for their own gain: “His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant,” Isa 56:10-12; “Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock,” Eze 34:2-3; “Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.” Zec 11:17. We have the same today: “For such are serving not our LORD Jesus Christ, but their own belly; and by the kind speaking and praise they are deceiving the hearts of the innocent,” Ro 16:18; “and they will make gain of you through covetousness with well-turned words: for whom judgment is not being idle for a long time, and their destruction is not slumbering,” 2Pe 2:3; “For while they are speaking great swelling words of vanity, they are alluring with the desires of the flesh, by licentiousness, the ones who indeed escaped from the ones who are walking in error, promising them freedom, while they themselves are being bondmen of corruption; for by whom anyone has been subdued, by him also he has been held in bondage,” 2Pe 2:18-19. These self-righteous Pharisees first said that they believed, Joh 8:30; because they are like Zealots, who try to bring in the kingdom without regard for Jesus, and thus bring the flock into serious danger: “And Jesus answered and said to them, keep seeing, let not anyone mislead you,” Mt 24:4. Notice this door is Christ, verse 7. Many today teach salvation otherwise than through him. The spiritual leaders will protect their followers to enter the proper gate: “Enter in through the narrow gate; for the gate is wide and the way which is leading to destruction is broad, and there are many who are entering through it,” Mt 7:13. This will make them good under-shepherds, as Jesus is the good shepherd, verse 11. In the Old Testament, God is the Shepherd of Israel: “Give ear, oh Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth,” Ps 80:1. Now Jesus is showing deity for taking up this place. Notice this is the last public discourse recorded by John in his gospel. All other discourses are with his disciples.

### **John 10:2**

**Is entering in** is present tense participle translated with the use of substantive modifying the article “the one.” A shepherd is continuously passing through the door for the sheep: “And may God of peace, who has brought again from among the dead the Shepherd of the sheep The Great One in the blood of the eternal covenant, our LORD Jesus,” Heb 13:20. This door is our Lord Jesus Christ, verse 7, 9. Notice that there is no article with “shepherd,” meaning the essence of our Lord Jesus is continuously being a manager or director as Christ is the Head of the church: “And after the Chief Shepherd has been manifested, ye will receive the unfading crown of glory,” 1Pe 5:4. Another word for shepherd is the Latin word “pastor” which Paul describes: “And he himself gave indeed the sent ones, and the prophets, and the evangelists, and the shepherds and teachers,” Eph 4:11.

### **John 10:3**



**To him** is the word of emphasis in this sentence. The focus is on this shepherd.

**Is opening and is hearing and is calling and is leading** all are present tenses meaning the porter is continuously the gate to this shepherd, and the sheep is continuously understanding the shepherd's speech, and the shepherd is continuously inviting his own sheep according to their names, and is continuously guiding these sheep out. The door-keeper is the Holy Spirit: "And after they have passed through Phrygia and country Galatia, although they have been forbidden by the Holy Spirit to speak the word in Asia," Ac 16:6. The sheep are the true followers of God in Israel, in a general sense, as they are hearing the voice of the Shepherd. The false teachers are wolves in sheep clothing: "But keep giving heed of the false prophets, who are coming to you in raiment of sheep, but within they are rapacious wolves," Mt 7:15. The shepherd is our Lord Jesus, verse 11. The goats are the children of the devil, or the wicked: "Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle," Zec 10:3; "and all the nations will be gathered before him, and he will separate them from one another, as the shepherd is separating the sheep from the goats," Mt 25:32.

#### **John 10:4**

**His own** is the word of emphasis in this sentence. This adjective modifies "sheep" as there are false followers of God, and here true believers.

**Should put forth** is past tense subjunctive meaning the time will come that the shepherd should send out his own sheep. Jesus sent forth his disciples out into the world. These apostles were commissioned to go into all the whole and spread the Gospel, but they were not alone. Notice that they are not driven out, but led out.

**Is going** is present tense meaning the shepherd is continuously leading these sheep.

**Are following** is also present tense meaning these sheep are continuously accompanying the shepherd. Notice the article here with "sheep" is previous reference to the sheep earlier in the verse.

**Know** is perfect tense meaning these sheep know intellectually the shepherd's speech. Today we have anointing of the Holy Spirit: "And ye yourselves are having the anointing from the Holy One, and ye know all things. I wrote not to you because ye know not the truth, but because ye know it, and that no lie is of the truth," 1Jo 2:20-21.

#### **John 10:5**

**Stranger** is the word of emphasis in this sentence. This adjective is the focus here on alien teacher.

**Shall follow** is past tense subjunctive meaning these sheep shall in no wise accompany a foreign person. Notice the double negation meaning it will not happen: "because ye have been rooted and are being built up in him, and are being confirmed in the faith, even as ye were taught, abounding in it with thanksgiving," Col 2:7.

**Will flee** is future tense meaning the contrast of following a stranger is that these sheep will seek safety by flight: "in order that we might be no longer infants, being tossed and being carried about by every wind of the teaching in the sleight of men, in craftiness with a view to the systematizing of error," Eph 4:14; "keep seeing lest there will be anyone who is making a prey of you through the philosophy and

empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ,” Col 2:8.

**Know** is perfect tense meaning these sheep know not intellectually the speech coming from these foreigners. Notice that they are sheep, not lambs, as they know better. They are not infants in Christ: “as newborn babes are long ye after the genuine mental milk, in order that ye may grow by it,” 1Pe 2:2.

#### **John 10:6**

**This allegory** are the words of emphasis in this sentence. This is not a parable, which is “*parabole*,” but this word is “*paroimia*,” which is a speech or discourse in which a thing is illustrated by the use of similes and comparisons. These obscure speech needs interpretation, “His disciples are saying to him, behold, keep speaking now plainly, and stop speaking any allegory,” Joh 16:29.

**Spoke** is past tense meaning Jesus said this symbolic saying to this didactic truth concerning the welfare of these sheep to these self-righteous religious rulers.

**Knew not** is past tense with negation meaning these ones knew not by experience what Jesus was continuously uttering to these self-righteousness rulers: “But the natural man is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know them, because he is being spiritually discerned,” 1Co 2:14.

#### **John 10:7**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently spoke to the self-righteous religious ruler again.

**Am saying** is present tense meaning Jesus is truth continuously affirming in truth to these self-righteous rulers. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**The Door** is predicate nominative meaning Jesus himself emphatically is the door of the sheep. Notice this door is situated after the verb “to be” and has an article. This allegory shows the simile of our Lord being like the door-gate of the sheep, which is the proper entrance for salvation, protection, and nutrition, verse 9. Remember our Lord knows the way, so that this door is not only for the sheep, but also for the shepherd, verse 2. For some folds, there is no door, but the shepherd will guard that entrance with his life. So in this manner, the shepherd is the door. Just as in Mr 14:22, Jesus is not the literal bread, this allegory shows that Jesus is not a physical “door.”

#### **John 10:8**

**All** is the word of emphasis in this sentence. This adjective modifies the pronoun “whoever: *osoi*.” This means every type and it doesn’t matter how many. TR adds: “(before) me: *pro emou*.” If these words are retained, then it could say that none presented themselves until our Lord’s first coming. Since the fall, the devil is the first thief and robber, and false teachers such as Cain; {Ge 4:5} Ahab; {Jer 29:21} Pashhur; {Jer 20:6} Hananiah; {Jer 28} Zedekiah (Son Of Chenaanah); {1Ki 22:11} Zedekiah (Not Son Of Chenaanah); Shemaiah; {Jer 28} {Jer 29:24-32} Balaam {2Pe 2:15-16} {Jude 11}

**Came** is past tense meaning as many as appeared with another way, verse 1. These ones are thieves and robbers as mentioned in verse 1.

**Heard** is past tense meaning the sheep understood not the thieves or robbers. Notice this is not imperfect tense meaning these true mature believers were not continuously receiving their false doctrines. Any follower can be deceived at any time: I am wondering that thus quickly ye are being changed from the One who called you in grace of Christ, to a different glad tidings,” Ga 1:6.

### **John 10:9**

**I,** is the word of emphasis in this sentence. The focus now is on Jesus as he himself emphatically is that door. The article with “door” is previous reference, which is found in verse 1.

**Should enter in** is past tense subjunctive meaning the condition of salvation is based upon that this one should enter only through Jesus: “Jesus is saying to him, I myself am that way and the truth and the life; no one is coming to the Father except by me,” Joh 14:6; “And there is not salvation in any way even one other; for neither there is another name under the heaven which has been given among men, by which it is necessary for us to be saved,” Ac 4:12; “The one who is believing on the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding on him,” Joh 3:36; “for no one is being able to lay other foundation which is being laid, which is Jesus the Christ,” 1Co 3:11; “For God is one, and there is one mediator of God and men, the man Christ Jesus,” 1Ti 2:5.

**Will be saved** is future tense in passive voice meaning God will rescue that one from the condemnation of sin: “Verily verily I am saying to you, the one who is hearing, my word and is believing the One who sent me, is having eternal life, and is not coming into judgment, but has passed out of death into life,” Joh 5:24.

**Will go in and will go out, and will find** all are future tense meaning this one will enter and will depart and will discover food for growth. Notice this future tense refers to Pentecost after the curtain is ripped from top to bottom: “which he dedicated a fresh and living way for us through the veil, that is his flesh,” Heb 10:20; and we have access directly to the Father through the Holy Spirit: “through whom also we have had access by faith into this grace in which we have stood; and we are boasting in hope of the glory of God,” Ro 5:2; “for through him we both are having access by one Spirit to the Father,” Eph 2:18. This open door access give each believer the comfort to come to the Father for rest and security; and go out to the face the wiles of the devil with protection of the Good Shepherd. Each believer feels at home with this relationship and are strengthened with this comfort food of the Holy Scriptures.

### **John 10:10**

**The thief** is the word of emphasis in this sentence. The focus is now on the false prophet.

**Is not coming** is present tense with negation meaning the false prophet is continuously not appearing.

**May steal and may kill and may destroy** all are past tense subjunctives meaning the purpose of this false prophet arriving on the scene is that he may nab a follower of God and may murder and may render useless this follower: “But there arose also false prophets among the people, as also false teachers will be among you, who will bring in stealthily sects of destruction, and as denying the Master who bought them, and will bring upon themselves swift destruction; and many will follow out their sensualities, through whom the way of the truth will be evil spoken of; and they will make gain of you through covetousness with well-turned words: for whom judgment is not being idle for a long time, and their destruction is not slumbering,” 2Pe 2:1-3.

**Came** is past tense meaning Jesus himself emphatically appeared.

**Might be having and might be having** is present tense subjunctives meaning the purpose of our Lord's arriving on the scene is that his followers might be continuously possessing eternal life, and might be continuously possessing this life more beyond than all expectations: "For the Son of man came to save that which had perished," Mt 18:11. This life is by the abundance of grace: "For since the death by the offence of one reigned by the one, much more the ones who are receiving the abundance of grace and of the gift of righteousness, will reign in life by the One Jesus Christ," Ro 5:17; "But law came in besides, in order that the offence may abound. But where that sin abounded, grace overabounded," Ro 5:20; "For thus the entrance will be supplied richly to you into the eternal kingdom of our LORD and Saviour Jesus Christ," 2Pe 2:11. Notice the contrast of the tenses with the robber and Christ. These false prophets are continuously appearing, while Christ arrived once. These false prophets offer only death, but our Lord is continuously offering life.

### **John 10:11**

**I**, is the word of emphasis in this sentence. The focus here now is on our Lord Jesus Christ.

**The Good Shepherd** is predicate nominative with the article showing the difference between the false shepherd and Jesus himself emphatically is the Good Shepherd. This shows the qualities of a good shepherd, one trait of which is to protect his sheep. God is good and these Jews understood this: "The LORD is my shepherd; I shall not want," Ps 23:1; "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young," Isa 40:11. They even understood that the Messiah will be this Shepherd: "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them," Eze 34:23-24; "And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth," Mic 5:4.

**Is laying down** is present tense meaning the Good Shepherd is continuously risking his own life for his followers: "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand," Isa 53:10; "For even the Son of man came not to be served, but to serve, and to give his life as a ransom for many," Mr 10:45. This does not mean our Lord's sacrifice is not sufficient and a need for the mass: "by which will we are sanctified through the offering of the body of Jesus Christ once for all," Heb 10:10. Notice Jesus is the door and the Good Shepherd. Jesus was not the type of door on hinges, but this Good Shepherd would guard this entrance by sleeping across the doorway so that he himself was the door. Our Lord is also the Good Shepherd and the Lamb of God, Joh 1:29. The Lamb emphasizes the humanity of Christ, and the Good Shepherd emphasizes the deity of Christ as he alone was worthy and able to save us: "And may God of peace, who has brought again from among the dead the Shepherd of the sheep The Great One in the blood of the eternal covenant, our LORD Jesus," Heb 13:20.

### **John 10:12**

**The hired servant** is the word of emphasis in this sentence. The focus now is on the covetous servant: "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter," Isa 56:11.

**Is seeing** is present tense meaning this religious leader is continuously beholding Satan who is continuously appearing, and is continuously snatching away the followers and is continuously dispersing

abroad them: “His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber,” Isa 56:10; “Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?” Eze 34:2.

**Are leaving and are fleeing** both are present tenses meaning the followers are continuously departing from their assemblies and are continuously seeking safety by flight. The Israelites have been doing this throughout the Old Testament, as the Jews were taken captive in Egypt, Babylon and now by the Romans: “But keep giving heed of the false prophets, who are coming to you in raiment of sheep, but within they are rapacious wolves,” Mt 7:15.

### **John 10:13**

**The hired servant** is the word of emphasis in this sentence. This covetous religious leader is continuously seeking safety by flight like the rest of his followers because he is loving his wages and preeminence.

**Is not being concerned** is present tense meaning this religious leader is not continuously caring about the followers as this one is not having any personal interest in them. These self-righteous leaders are cowards because they care more for the thoughts of the Romans than God: “But they were saying, not in the feast, lest there will be a tumult of the people,” Mr 14:2. Notice that God cares for us: “throw all your care upon him, because he is caring for you,” 1Pe 5:7.

### **John 10:14**

**I**, is the word of emphasis in this sentence. Jesus again is the focus, as Jesus himself is that Good Shepherd. What an effective repetition!

**Am knowing** is present tense meaning Jesus is continuously knowing by experience his followers: “My sheep are hearing my voice, and I myself am knowing them; and they are following me,” Joh 10:27: “Nevertheless God’s firm foundation was standing, because it is having this seal, the LORD is knowing the ones who are his, and let everyone who is naming the name of Christ depart from unrighteousness,” 2Ti 2:19.

**Are being known** is present tense in passive voice meaning his followers are continuously knowing by experience their Lord: “And this is the eternal life, in order that they might be knowing thee the only true God, and Jesus Christ whom thou sent,” Joh 17:3.

### **John 10:15**

**Is knowing** is the word of emphasis in this sentence. This verb is present tense meaning God is continuously knowing by experience Jesus: “All things were delivered to me by my Father and no one is knowing exactly the Son except the Father; nor anyone is knowing exactly the Father except the Son, and the Son should be willing to reveal him to whoever,” Mt 11:27.

**Am knowing and am laying down** both are present tenses meaning Jesus himself emphatically is also continuously knowing by experience God and is continuously laying down his life for the followers: “No one is having greater love than this, in order that one should lay down his life for his friends,” Joh 15:13; “even as the Son of man came not to be served, but to serve, and to give his life a ransom for many,” Mt 20:28.

## John 10:16

**Other sheep** are the words of emphasis in this sentence. These sheep are the Gentiles: “All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee,” Ps 22:27; “All nations whom thou hast made shall come and worship before thee, oh Lord; and shall glorify thy name,” Ps 86:9; “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious,” Isa 11:10; “Even us, whom he hath called, not of the Jews only, but also of the Gentiles?” Ro 9:24.

**Am having** is present tense meaning Jesus is continuously possessing other followers, which are not of Israel.

**Will hear, and will be** both are future tenses meaning the Gentile believers will understand, and this will be one faith under one Lord: “For I am not being ashamed of the glad tidings of the Christ: for it is the power of God unto salvation to everyone who is believing, both to Jew first and to Greek,” Ro 1:16; “For there is not a difference of Jew and also of Greek; for the same LORD of all who is being rich toward all who are calling upon him will save them,” Ro 10:12; “There is neither Jew nor Greek; there is neither bondman nor free; there is neither male and female; for ye yourselves are all one in Christ Jesus,” Ga 3:28; “where there is not Greek and Jew, circumcision and uncircumcision, barbarian, free; but Christ is all things and in all,” Col 3:11; “there is one LORD, one faith, one dipping,” Eph 4:5.

## John 10:17

**(On account of) this** are the words of emphasis in this sentence. This prepositional clause refers to one large fold of Jews and Gentiles: “For thus God loved the world so that he gave his only begotten Son, in order that everyone who is believing on him may not perish, but might be having eternal life,” Joh 3:16.

**Is loving** is present tense meaning God is continuously loving sacrificially Jesus: “As the Father loved me, I myself also loved you: abide in my love,” Joh 15:9; “and I made known to them thy name, and will make it known; in order that the love with which thou loved me in them might be, and I myself in them,” Joh 17:26.

**Am laying down** is present tense meaning Jesus is continuously putting down his life: “but we are seeing Jesus who has been made lower little some than the messengers account of the suffering of death who has been crowned with glory and with honor, so that he may taste death by the grace of God for everyone,” Heb 2:9; “and having been found in figure as a man is, he humbled himself, and have become obedient unto death, even the death of the cross,” Php 2:8.

**May take** is past tense subjunctive meaning the purpose of our Lord laying down his life is that Jesus may claim his own life again. Without the resurrection, there would be no purpose for his death: “but if Christ has not been raised, then our proclamation is void, and also your faith void,” 1Co 15:14.

## John 10:18

**No one** is the word of emphasis in this sentence. This pronoun means that there is not a person.

**Is taking** is present tense meaning no person is continuously carrying off as used of death: “I am not making request in order that thou may take them out of the world, but in order that thou may keep them out of the evil,” Joh 17:15.

**Authority** is the word of emphasis in this sentence. This noun means that Jesus is continuously possessing the power of influence and privilege to give his life and to resurrect it again: “Or are thou thinking that I am not being able now to call upon my Father, and he will furnish to me more than twelve legions of messengers? Yes!” Mt 26:53; “For both Herod and Pontius Pilate, with nations and peoples of Israel, were gathered together of a truth against thy Holy Servant Jesus, whom thou anointed, to do whatever thy hand and thy counsel predetermined to come to pass,” Ac 4:27-28.

**Received** is past tense meaning Jesus acquired this right from God: “but in order that the world may know that I am loving the Father, and as the Father commanded me, I am doing thus; keep rising up, let us keep going hence,” Joh 14:31. Jesus is always doing the will of the Father!

### **John 10:19**

**Division** is the word of emphasis in this sentence. This noun is predicate nominative from the imperfect tense verb “was.” A schism was developing among the Jewish leaders again: “Therefore a division occurred in the crowd because of him,” Joh 7:43; “Therefore some of the Pharisees were saying, this man is not from God, for he is not keeping the Sabbath. Others were saying, how is a man a sinner being able to be doing such signs? And a division was among them,” Joh 9:16. This is the third recorded dissension in this Gospel. Many Jews were looking for an earthly king to overthrow the Romans: “Are ye thinking that I came to give peace in the earth? No, I am saying to you, but division,” Lu 12:51.

### **John 10:20**

**Were saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning many of the religious leaders were continuously affirming.

**Is having and is being mad** both are present tenses meaning Jesus is continuously possessing an evil spirit and is continuously being not in his right mind: “The crowd answered and said, thou are having a demon, who is seeking to kill thee?” Joh 7:20; “Therefore the Jews answered and said to him, are we ourselves not saying well that thou thyself are a Samaritan, and are having a demon? Yes!” Joh 8:48. Even his own family thought our Lord was deranged: “And after the ones belonging to him have heard of it they went out to lay hold of him; for they were saying, he is beside himself,” Mr 3:21.

**Are hearing** is present tense meaning the followers within the religious rulers are continuously considering what Jesus is or what Jesus has said. This question is a rebuke for paying attention to a heretic: “Therefore the Pharisees answered them, also have ye yourselves been deceived? No!” Joh 7:47.

### **John 10:21**

**Others** is the word of emphasis in this sentence. This adjective refers to the other religious rulers.

**Were saying** is imperfect tense meaning these other religious rulers were continuously affirming that this one is not uttering words from an evil spirit.

**To be opening** is present tense infinitive with the use of completing the present tense verb “is being able.” An evil spirit is not continuously being capable to be continuously opening the eyes of the blind.

### **John 10:22**

### III. Ministry of that Word, John 1:29-12:11

#### O. Discourse with the religious rulers over Christ's deity, John 10:22-42

22 And the feast of dedication **happened** (at) Jerusalem, and it was winter; 23 and Jesus was walking (in) the temple (in) the porch of Solomon. 24 Therefore the Jews **encircled** Him, and they were saying to Him, until when are Thou holding in suspense our souls? If **Thou Thyself** are the Christ, tell us plainly. 25 Jesus **answered** them, I told you, and ye are not believing. **The works** which I Myself am doing (in) the name of My Father, these things are bearing witness (concerning) Me: 26 but ye yourselves are not believing; for ye are not (of) My sheep, as I said to you. 27 **My sheep** are hearing My voice, and I Myself am knowing them; and they are following Me, 28 and I Myself am giving to them eternal life; and they shall in no wise perish (for) ever, and anyone will not seize them (out of) My hand. 29 **My Father** Who has given *them* to Me is greater than all; and no one is being able to be seizing (out of) the hand of My Father. 30 **I** Myself and the Father are One. 31 Therefore the Jews **took up** again stones in order that they may stone Him. 32 Jesus **answered** them, I showed many good works to you (from) My Father; (because of) which work of them are ye stoning Me? 33 The Jews **answered** Him, saying, (for) a good work we are not stoning Thee, but (for) blasphemy, and because Thou Thyself *Who* are a man are making Thyself God. 34 Jesus **answered** them, is it not written (in) your law, I Myself said, ye are gods? Yes! 35 If He called **them** gods, (to) whom the word of God became, and the scripture is not being able to be broken, 36 Whom the Father sanctified and sent (into) the world, are ye yourselves saying, "Thou are blaspheming," because I said, I am Son of God? 37 If I am **not** doing the works of My Father, stop believing Me; 38 but if I am doing, even if ye should not be believing Me, believe the works, in order that ye may perceive and may believe that the Father *is* (in) Me, and I Myself *am* (in) Him. 39 Therefore **they were seeking** again to take Him, and He went forth (out of) their hand. 40 And **He departed** again beyond the Jordan, (to) the place where John was dipping first; and He abode there. 41 And **many came** (to) Him, and were saying, "John did indeed no sign; but all whatsoever John said (concerning) this *Man*, it was true." 42 And **many believed** (on) Him there.

**Happened** is the word of emphasis in this sentence. This verb is past tense meaning the feast of dedication came to pass at Jerusalem. This feast commemorated the renovation and purifying of the temple. Judas Maccabaeus purified the temple from the profanations of Antiochus. It was held on December 25th: "Early in the morning on the twenty-fifth day of the ninth month, which is the month of Chislev, in the one hundred and forty-eighth year," RAPC 1Ma 4:52; "And they celebrated it for eight days with rejoicing, in the manner of the feast of booths, remembering how not long before, during the feast of booths, they had been wandering in the mountains and caves like wild animals," RAPC 2Ma 10:6. This explains why it was winter. MSS has "then: *tote*" instead of "and: *de*." This is three months after the feast of Tabernacles, Joh 7:2. During that feast, Jesus heals a blind person and gives several discourses his creditability, which leads to this allegory of the Good Shepherd.

#### John 10:23

**Was walking** is imperfect tense meaning Jesus was continuously making his way in the temple courts in the porch of Solomon. This porch was on the southeastern part of the temple enclosure, overlooking the valley of Kedron. This area was 582 feet X 600 feet. It was covered by a roof which was terraced some portions, being 120 feet in height: "And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house," 1Ki 6:3. Babylonians destroyed it during their invasion, but was rebuilt and kept that name. Some say this part was left uninjured by the Babylonians. This survival is proposed by Josephus. Titus did destroy it during the destruction of the temple in A.D. 70. It was gone when John penned this. Even though John is silent during these three months, Luke records activities of our Lord in his teachings in



Jerusalem, Lu 10:1-13:21. Jesus most likely stayed at Bethany in Lazarus' house during this time, Lu 10:38-42.

### **John 10:24**

**Encircled** is the word of emphasis in this sentence. This verb is past tense meaning the religious rulers consequently surrounded Jesus.

**Were saying** is imperfect tense meaning these religious rulers were continuously affirming to Jesus.

**Are holding in suspense** is present tense meaning Jesus is continuously taking away these religious rulers souls of knowledge. They are judging our Lord what they have been doing all along: "Woe to you the doctors of the law, for ye took away the key of knowledge; ye yourselves entered not, and ye hindered the ones who were entering," Lu 11:52.

**Thou** is the word of emphasis in this sentence. This personal pronoun is referring to Jesus. This conditional clause shows the contempt of these religious rulers of hearing the fame that Jesus himself is the Messiah.

**Tell** is past tense imperative meaning these religious rulers exhorted Jesus to speak frankly. They wanted no concealment of this blasphemy so they will have an excuse to kill our Lord. Later at his mock trial: "if thou thyself are the Christ, tell us. And he said to them, if I should tell you ye shall in no wise believe," Lu 22:67: "And all said, therefore thou thyself are the Son of God? And he was saying to them, ye yourselves are saying, I myself am," Lu 22:70.

### **John 10:25**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to the religious rulers question on his Messiahship, verse 24.

**Told** is past tense meaning Jesus spoke on this issue before to these religious rulers: "But Jesus answered them, my Father is working until now, and I myself am working. Therefore because of this the Jews were seeking more to kill him, because he was not only breaking the Sabbath, but also was calling his Father God, making himself equal with God," Joh 5:17-18; "Jesus said to them, verily verily I am saying to you, before Abraham was I myself am," Joh 8:58. At his mock trial, Jesus told these Jews under oath: "And Jesus said, I myself am. And ye will see the Son of man who is sitting at the right hand of power, and who is coming with the clouds of the heaven," Mr 14:62.

**Are not believing** is present tense with negation meaning these religious rulers are not continuously trusting the words of Jesus: "Verily verily I am saying to you, the one who is hearing, my word and is believing the One who sent me, is having eternal life, and is not coming into judgment, but has passed out of death into life," Joh 5:24; "And ye are having not his word which is abiding in you, for whom this One sent, ye yourselves are not believing this word to this One. Keep searching the scriptures, for ye yourselves are thinking to be having eternal life in them, and these ones are the ones who are witnessing concerning me; and ye are not willing to come to me, in order that ye might be having life," Joh 5:38-40. "Therefore I said to you "ye will die in your sins"; for if ye should not believe that I myself am, ye will die in your sins," Joh 8:24; "But although he had done so many things before them they believed not on him," Joh 12:37.

**The works** is the word of emphasis in this sentence. They reject his words, so Jesus ask them to scrutinize his deeds.

**Am doing** is present tense meaning Jesus himself emphatically is continuously producing the undertakings of God: “Jesus answered them, I showed many good works to you from my Father; because of which work of them are ye stoning me?” Joh 10:32.

**Are bearing witness** is present tense meaning these works are continuously testifying concerning his Messiahship: “But I myself am having the witness greater than John; for the works which the Father gave me in order that I may complete them, these works which I myself am doing, they are bearing witness concerning me that the Father has sent me.” Joh 5:36. Jesus reported this to John the Dipper: “the blind are receiving sight, and the lame are walking; the lepers are being cleansed, and the deaf are hearing; the dead are being raised, and the poor are being evangelized,” Mt 11:5. Nicodemus realized this: “this one came to him by night, and said to him, Rabbi, we know that thou Teacher have come from God; for no one is being able to be doing these signs which thou thyself are doing unless God should be with him,” Joh 3:2.

#### **John 10:26**

**Are not believing** is present tense meaning these religious rulers are not continuously not trusting in his works. This shows that they will not accept his works or deeds, therefore they are not his followers as Jesus spoke to them: “And whenever he should put forth his own sheep he is going before them; and these sheep are following him, because they know his voice,” Joh 10:4.

#### **John 10:27**

**My sheep** is the word of emphasis in this sentence. Jesus just told these religious rulers that they are not his sheep in the previous verse.

**Are hearing** is present tense meaning the true followers are continuously attending to our Lord’s speech. The believer is not only hearing the words, but also understands them because the true follower can distinguish sound doctrine: “Why are ye not knowing my speech? Yes! Because ye not being able to be hearing my word,” Joh 8:43.

**Are knowing** is present tense meaning Jesus himself is knowing by experience these followers: “I myself am that Good Shepherd; and I am knowing the ones who are mine, and are being known of the ones who are mine,” Joh 10:14; “And then I will confess to them, I never knew you: keep departing from me, the ones who are working lawlessness,” Mt 7:23; “But if anyone is loving God, he himself has been known by him,” 1Co 8:3; “but now, after ye knew God, but rather after ye were known by God,” Ga 4:9

**Are following** is present tense meaning the true believers are continuously accompanying Jesus: “And whenever he should put forth his own sheep he is going before them; and these sheep are following him, because they know his voice,” Joh 10:4.

#### **John 10:28**

**Am giving** is present tense meaning Jesus himself is continuously bestowing eternal life to these believers: “The one who is believing on the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding on him,” Joh 3:36; “And this is that will of the One who sent me, in order that everyone who is seeing the Son and is believing on him, might be having

eternal life, and I myself will raise him up at the last day,” Joh 6:40; “Verily verily I am saying to you, the one who is believing on me is having eternal life,” Joh 6:47; “Jesus said to her, I myself am the resurrection and the life. The one who is believing on me, if also he should die will live,” Joh 11:25; “For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our LORD,” Ro 6:23; “And this is the promise which he promised us, eternal life,” 1Jo 2:25; “And we know that the Son of God is come, and has given us an understanding in order that we might be knowing the true One; and we are in that true One, in his Son Jesus Christ. He himself is the true God, and eternal life,” 1Jo 5:20. This last verse shows that Jesus is both God and life: “Jesus is saying to him, I myself am that way and the truth and the life; no one is coming to the Father except by me,” Joh 14:6. Jesus is the true and living God!

**Shall in no wise perish** is past tense subjunctive with double negation meaning it is impossible for his true followers to see the second death for ever: “and the death and the Hades were cast into the lake of fire. This is the second death the lake of fire,” Re 20:14. It is impossible to be once saved and lose it: “For it is impossible for the ones who were once enlightened, also tasted the heavenly gift, and became partakers of the Holy Spirit, and tasted the good word of God and the works of power of the coming age, and fell away, to be renewing again to repentance, crucifying afresh for themselves the Son of God, and exposing him publicly,” Heb 6:4-6.

**Will not seize** is future tense with negation meaning there is not any person, anything, something or some time who will be able to snatch out of our Lord’s hand: “Who will separate us from the love of Christ? Will tribulation, or strait, or persecution, or famine, or nakedness, or danger, or sword separate us?” Ro 8:35; “For I have been persuaded that neither death, nor life, nor messengers, nor principalities, nor powers, nor things which have been present, nor things which are to be, nor height, nor depth, nor any other created thing will be able to separate us from the love of God, which is in Christ Jesus our LORD,” Ro 8:38-39.

## **John 10:29**

**The Father** is the word of emphasis in this sentence. The focus now is on God.

**Greater** is predicate adjective modifying the present tense verb “is.” This comparative adjective means the essence of God is greatness. God is larger and stronger than all the men, angels, demons, or circumstances. This “all” is the same as “anyone” which is found in the previous verse. The omnipotence of God here shows the distinction of the Father and the Son: “Ye heard I myself said to you, I am going away and I am coming to you. If ye loved me, ye possibility rejoiced that I said, I am going to the Father; for my Father is greater than me,” Joh 14:28. In the next verse, Jesus exclaims that God and Jesus are one, Joh 10:30. This subordination shows the state of humiliation, so we can follow his example. This omnipotence is not in nature, but in condition: “Who although he was subsisting in the form of God, esteemed it not rapine to be equal with God, but emptied himself, having taken form of a bondman, having become in the likeness of men,” Php 2:6-7. All things have been put in subjection to Jesus, 1Co 15:27; “and Jesus came to them and spoke to them saying, all authority has been given to me in heaven and on earth,” Mt 28:18. We must accept all three truths: (1) there is one God; (2) Jesus is God; (3) the Father is distinct from the Son. Hebrew and Greek language shows that there are three persons in one Godhead. We can say that Jesus has dependence upon God the Father, but it weakens not the equality of Jesus with God. If we make Jesus lesser than the Father, we are making our Lord Jesus as a demigod, which the Jehovah Witnesses have done. This came from the Arian heresy, which has been rejected by the early Church Fathers.

**To be seizing** is present tense infinitive with the use of completing the present tense verb “is being able.” This repetition from the previous verse shows that Jesus promised to keep his followers, and God the

Father who is greater than all, will also not permit this snatching. Calvinists are correct that a Christian cannot become an apostate, but can become a backslider: "For if these things are being and are abounding in you, they are making you to be neither idle nor unfruitful into the knowledge of our LORD Jesus Christ; for with whom these things are not being present, he is blind, short-sighted, because he has obtained forgetfulness of the purification of his old sins. Wherefore rather, brethren, be diligent to be making your calling and choosing sure, for if ye are doing for yourselves these things ye shall in no wise stumble at such a time," 2Pe 1:8-10. We will all stumble at some point: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," Jas 2:10. We all strive to be the perfect man: "For we are all stumbling often. If anyone is not stumbling in word, this one is a perfect man, and is being able to bridle also the whole body," Jas 3:2.

### **John 10:30**

**I**, is the word of emphasis in this sentence. Jesus is now the focus. Jesus himself and God the Father are one. This numeral number "1" shows the essence of equality between God and Jesus. There is no article and the placement is prior to the verb "are." These two persons are in one Godhead: "Hear, oh Israel: The LORD our God is one LORD," De 6:4. Oneness Pentecostalism believe that Jesus was only Son during his ministry on earth. If this was so, the numerical number 1 would be masculine instead of neuter: "one: *eis*." This goes against the Biblical teaching that God the Father, God the Son, and God the Holy Spirit are distinct, co-equal, co-eternal Persons of One Substance: "Who being the effulgence of his glory and the exact expression of his substance, and upholding all things by the word of his power, after he made by himself the purification of our sins, sat down on the right hand of the greatness on high," Heb 1:3. There is distinction of Persons and unity of nature. These Jews understood this!

### **John 10:31**

**Took up** is the word of emphasis in this sentence. This verb is past tense meaning these religious rulers consequently took up with their hands again stones: "Therefore they took up stones in order that they may throw at him; but Jesus was concealed, and went forth out of the temple, having gone through the midst of them; and was passing on thus," Joh 8:59.

**May stone** is past tense meaning the purpose of taking up stones is that these religious rulers may stone Jesus for blasphemy of saying that Jesus and God are one: "And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death," Le 24:16. Notice that this verb is not found in the other Gospels.

### **John 10:32**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave a reply to their action on stoning him.

**Showed** is past tense meaning Jesus gave evidence of many good deeds to these religious rulers from God: "Therefore Jesus answered and said to them, verily verily I am saying to you, the Son is not being able to be doing from himself anything, unless he should be seeing the Father who is doing anything: for whatever this One should be doing, the Son also is doing these things in like manner," Joh 5:19.

**Are stoning** is present tense meaning these religious rulers are continuously picking up stones on account of what sort of these acts were not good. They could in no way deny his miracles, but they could not accept that Jesus was the Christ.

### John 10:33

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning these religious rulers gave a reply to our Lord's question of which good work are they picking up stones.

**Are making** is present tense meaning Jesus himself emphatically who is a human being is continuously declaring himself as God. These religious rulers are not continuously taking up stones because of his good deeds, but because of blasphemy: "Therefore because of this the Jews were seeking more to kill him, because he was not only breaking the Sabbath, but also was calling his Father God, making himself equal with God," Joh 5:18. These Jews fully understood that Jesus is testifying that his deity, and in their eyes, God cannot appear in the flesh: "And every spirit which is confessing not Jesus Christ who has come in the flesh is not of God: and this is that spirit of the antichrist," 1Jo 4:3. God is spirit, so how can God be manifested in the flesh? This question still arise today as the Muslims believe that an infinite God could not become a finite man: "for in him there is dwelling all the fullness of the Godhead bodily," Col 2:9. Islam hold to the book of Quran and they say that the Bible is full of errors, so quoting Scripture makes little impact on their logical thinking. The truth of the plurality of persons within the unity of God, and the unity of Godhead and manhood in the person of Christ are two great mysteries found in one doctrine of the trinity, which is the doctrine of the incarnation: "And confessedly great is the hidden thing of piety: God was manifested in the flesh, was justified in the Spirit, was seen by messengers, was proclaimed among the nations; was believed on in the world, was received up in glory," 1Ti 3:16. Jesus has two natures, he is both God and man: "And that Word became flesh, and tabernacled among us, and we discerned his glory, a glory as of an only begotten with the Father, full of grace and truth," Joh 1:14.

### John 10:34

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave a reply to their accusation that Jesus is a blasphemer.

**Written** is perfect tense in passive voice participle translated with the use of periphrastic modifying the present tense verb "is." God has composed in their law. The negation "not: *ouch*" with a question is expected answer: Yes!

**Said** is past tense meaning God himself spoke that they are God appointed rulers: "I have said, Ye are gods; and all of you are children of the most High," Ps 82:6. This means that they were commissioned with authority to exercise their office as rulers. They are God's representatives as we are God's ambassadors: "for which I am being an ambassador in a chain, in order that I may speak bodily in it as it is necessary for me to speak," Eph 6:20. These rulers were given god-like functions as judges. Jesus started with this statement to show their lordship was derivative, not inherited. All prophets and rulers were sent from earth to earth; only Christ was sent from heaven to earth. Archer says: "In that sense he is the Son of God by virtue of his innate status as God; believers are sons of God only by the gracious calling of God and by his act of adoption." Godet says: "Jesus called himself God in an altogether different sense from that in which the Scripture gave this title to the Israelite judges."

### John 10:35

**Them** is the word of emphasis in this sentence. These judges are addressed by God on the condition of being righteous rulers.

**Became** is past tense meaning Scripture happened to these rulers.

**To be broken** is present tense in passive voice infinitive with the use of completing the present tense verb “is being able.” The word of God is not being capable to be continuously dissolved: “The heaven and the earth will pass away, but my words in no wise shall pass away,” Mt 24:35; “For verily I am saying to you, until the heaven and the earth shall pass away, one iota or tittle shall in no wise pass away from the law, until all should come to pass,” Mt 5:18. Our Lord’s words are Scripture like the law and prophets of old. How can Islam say that Jesus is a prophet when they rejected the Scriptures, which our Lord quotes? They are like these Pharisees who call Jesus teacher, but reject his instructions.

### **John 10:36**

**Sanctified and sent** both are past tenses meaning God dedicated and commissioned Jesus into the world. Those judges were earthly men whom God set apart for his service, but Jesus came from heaven to do the will of the Father. If mere men were called gods because they were God appointed judges, how much more should Jesus be called the Son of God because God has set our Lord apart to redeem lost men and commissioned him into the world as Saviour of men.

**Are saying** is present tense meaning these religious rulers are continuously affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Are blaspheming** is present tense meaning Jesus is continuously speaking reproachfully against God, verse 33. Jesus proclaimed to be the Son of God: “Jesus heard they threw him out; and after he has found him he said to him, are thou thyself believing on the Son of God?” Joh 9:35. They will make this charge again before Pilate: “The Jews answered him, we ourselves are having a law, and he is being bound to die according to our law, because he made himself Son of God,” Joh 19:7. Notice there is no article here with “Son” meaning the essence of our Lord’s relationship with God is eternal: “I will declare the decree: the LORD hath said unto me, thou art my Son; this day have I begotten thee,” Ps 2:7.

### **John 10:37**

**Not** is the word of emphasis in this sentence. This negation is based upon the condition that Jesus is not continuously producing the deeds of God: “Jesus answered and said to them, this is that work of God, in order that ye may believe on him whom this One sent,” Joh 6:29. Jesus is repeating his claims to sonship and deity.

**Stop believing** is present tense imperative with negation meaning Jesus is continuously exhorting the rational religious rulers to stop trusting Jesus. There were some of the religious rulers who believed as there was a schism among them. The unbelieving Jews even said that it is not because of his works, verse 33.

### **John 10:38**

**Am doing** is present tense meaning the condition of Jesus is continuously producing the works of God.

**Should not be believing** is present tense subjunctive with negation meaning the condition of these religious rulers not continuously trusting Jesus.

**Believe** is past tense imperative meaning the condition of Jesus producing God’s works and they are not believing that are from God, Jesus exhorted them to trust these miracles as Nicodemus did: “for no one is being able to be doing these signs which thou thyself are doing unless God should be with him,” Joh 3:2.

The purpose of this Gospel: “Therefore Jesus did many other signs in presence of his disciples, which are not written in this book. But these things have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing in his name,” Joh 20:30-31.

**May perceive and may believe** both are past tense subjunctives meaning the purpose of these miracles is that they may know by experience and may trust that God is doing the works: “Are thou not believing that I myself am in the Father, and the Father is in me? Yes! The words which I myself speaking to you, I am not speaking from myself; but the Father who is abiding in me himself is doing the works,” Joh 14:10.

#### **John 10:39**

**Were seeking** is the word of emphasis in this sentence. This verb is imperfect tense meaning these religious rulers were continuously craving again for the purpose to capture Jesus: “Therefore they were seeking to take him; but no one laid the hand upon him, because his hour had not yet come,” Joh 7:30.

**Went forth** is past tense meaning Jesus escaped from them in safety. Their stones fell to the ground and Jesus walked away, just in his early ministry in Nazareth: “but after he himself passed through their midst he was going away,” Lu 4:30.

#### **John 10:40**

**Departed** is the word of emphasis in this sentence. This verb is past tense meaning Jesus went away again beyond the Jordan: “These things came to pass in Bethany across the Jordan, where John was dipping,” Joh 1:28. Jesus is finishing his ministry where it all began. Some say that it could in Aenon, near Salim: “And John was also dipping in Aenon, near Salim, because there was many waters; and they were coming and were being dipped,” Joh 3:23.

**Dipping** is present tense participle translated with the use of periphrastic modifying the imperfect tense verb “was.”

**Abode** is past tense meaning Jesus remained at that place.

#### **John 10:41**

**Many** is the word of emphasis in this sentence. The focus is on these followers.

**Came** is past tense meaning many people appeared to Jesus.

**Were saying** is imperfect tense meaning these multitudes were continuously affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Did** is past tense meaning John the Dipper produced no miracle.

**Said** is past tense meaning John the Dipper spoke true words concerning Jesus: “It is necessary for that One to be increasing, but for me to be decreasing. The One who is coming from above is above all. The one who is out of the earth is out of the earth, and is speaking out of the earth; the One who is coming out of the heaven is above all, and that which he has seen and heard he is testifying this; and no one is receiving his testimony. The one who has received his testimony sealed that God is true. For whom God sent he is speaking the words; for God is giving not the Spirit out of measure. The Father is loving the

Son, and he has given all things in his hand. The one who is believing on the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding on him,” Joh 3:30-36.

## John 10:42

**Believed** is the word of emphasis in this sentence. This verb is past tense meaning a large number of people trusted on Jesus in that place. This is different than those self-righteous religious rulers who believed on him earlier: “Therefore Jesus was saying to the Jews who have believed on him, if ye yourselves should abide in my word, ye are truly my disciples,” Joh 8:31. These Jews were looking for an earthly conqueror to drive out the Romans. These believers trusted in what John the Dipper spoke concerning the true Messiah. This is the portrait of the fruit from John the Dipper’s labor. John was the forerunner to Christ, and his testimony concerning Jesus were words of power. As John spoke to our Lord’s first disciples: “the Lamb of God is coming, who is taking away the sin of the world,” Joh 1:29.

## John 11:1

### III. Ministry of that Word, John 1:29-12:11

#### P. Seventh miracle of raising of Lazarus from the dead, John 11:1-57

1 Now there was a certain *one named* Lazarus (of) Bethany *who* is being sick, (of) the village of Mary and Martha her sister. 2 And it was Mary who anointed the LORD with ointment and wiped His feet with her hair, whose the brother Lazarus was being sick. 3 Therefore the sisters sent (to) Him, *who* were saying, LORD, behold whom Thou are loving he is being sick. 4 But after Jesus has heard He said, this sickness is not (unto) death, but (for) the glory of God, in order that the Son of God may be glorified (by) it. 5 Now Jesus was loving Martha and her sister and Lazarus. 6 Therefore as He heard that he is being sick, then indeed He remained (in) which place He was two days. 7 Then (after) this He is saying to the disciples, let us keep going (into) Judea again. 8 The disciples is saying to Him, Rabbi, the Jews just now were seeking to stone Thee, and are Thou going there again? 9 Jesus answered, are there not twelve hours in the day? Yes! If **anyone** should be walking (in) the day, he is not stumbling, because he is seeing the light of this world; 10 but if anyone should be walking (in) the night, he is stumbling, because the light is not (in) him. 11 He said these things, and (after) this He is saying to them, Lazarus our friend has fallen asleep; but I am going in order that I may awake him. 12 Therefore His disciples said, LORD, if he has fallen asleep he will get well. 13 But Jesus had spoken (of) His death, but these ones thought that He is speaking (of) the rest of sleep. 14 Therefore Jesus then said to them plainly, Lazarus died; 15 and I am rejoicing (on account of) you, in order that ye may believe, that I was not there; but let us keep going (to) him. 16 Therefore Thomas said, the one who is being called Didymus, to the fellow-disciples, let us ourselves keep going, in order that we may die (with) Him. 17 Therefore after Jesus has come He found him *who* was already having four days (in) the tomb. 18 Now Bethany was near to Jerusalem, as (of) fifteen furlongs 19 and many (of) the Jews had come (unto) the ones (around) Martha and Mary, in order that they may console them (concerning) their brother. 20 Therefore Martha as she heard "Jesus is coming!" met Him; but Mary was sitting (in) the house. 21 Therefore Martha said (to) Jesus, LORD, if Thou were here, my brother had not possibility died. 22 But even **now** I know that whatsoever Thou should ask for Himself of God, God will give to Thee. 23 Jesus is saying to her, thy brother will rise again. 24 Martha is saying to Him, I know that he will rise again (in) the resurrection (in) the last day. 25 Jesus said to her, I Myself am the resurrection and the life: the one who is believing (on) Me, if also he should die will live; 26 and everyone who is living and is believing (on) Me, he shall in no wise die (for) ever. **Are thou believing** this? 27 She is saying to Him, Yes, LORD; I Myself have believed that Thou Thyself are the Christ, the Son of God, the One Who is coming (into) the world. 28 And after she has said



**these things** she went away, and called Mary her sister secretly, *who* was saying, the Teacher is being at hand and is calling thee. 29 **That one** as she heard is being risen up quickly and is coming (to) Him. 30 Now Jesus had **not yet** come (into) the village, but was (in) the place where Martha met Him. 31 Therefore the Jews who were (with) her (in) the house and were consoling her, *after* they has seen Mary that she rose up quickly and went out, followed her, saying, "she is going (to) the tomb in order that she may weep there." 32 Therefore Mary as she came where Jesus was, *who* was seeing Him, fell (at) His feet, *who* was saying to Him, LORD, if Thou were here my brother possibility not died. 33 Therefore Jesus as He saw her *who* was weeping, and Jews who have come with her *who* were weeping, groaned in the spirit, and troubled Himself, 34 and said, where have ye laid him? **They are saying** to Him, LORD, keep coming and see. 35 Jesus wept. 36 Therefore the Jews were saying, behold how He was loving Him. 37 But some (of) them said, was not this *Man* Who opened the eyes of the blind *man* being able, to do in order that also this one may not die? Yes! 38 Therefore Jesus *Who* is groaning again (in) Himself is coming (to) the tomb. Now **it was** a cave, and a stone was lying (upon) it. 39 Jesus is saying, take away the stone. Martha the sister of the one who has died is saying to Him, LORD, he is stinking already; for it is four days. 40 Jesus is saying to her, said I not to thee, "if thou should believe, thou will see the glory of God?" Yes! 41 Therefore they took away the stone where the dead was being laid. And Jesus lifted His eyes upwards, and said, Father, I am thanking Thee that Thou heard Me. 42 And I Myself knew that Thou are hearing Me always; but (account of) the crowd who had stood around I said *it* in order that they may believe that Thou sent Me. 43 And after He has said **these things**, He cried with a loud voice, Lazarus, come forth. 44 And the one who had been dead **came forth**, *who* had bound the feet and the hands with grave clothes, and his face was being bound with a handkerchief. Jesus is saying to them, loose him and permit *him* to be going. 45 Therefore many (of) the Jews who have come (to) Mary and have seen what Jesus did, believed (on) Him. 46 But some (of) them went (to) the Pharisees and told them what Jesus did. 47 Therefore the chief priests and the Pharisees gathered a council, and were saying, what are we doing? For **this Man** is doing many signs. 48 If **we should disregard** Him thus, all will believe (on) Him; and the Romans will come and will take away from us both the place and the nation. 49 But a certain one (of) them, Caiaphas, *who* was high priest of that year, said to them, ye yourselves know nothing, 50 nor ye are considering that it is being profitable for us in order that one man may die (for) the people, and the whole nation may not perish for itself. 51 But He said not **this** (from) himself, but *because* he was a high priest of that year, he prophesied that Jesus was being about to be dying (for) the nation, 52 and not (for) the nations only, but in order that also He may gather together the children of God who had been scattered abroad (into) one. 53 Therefore (from) that day they took counsel together in order that they might be killing Him. 54 Therefore Jesus no longer was walking publicly (among) the Jews, but He went away thence (into) the country near the desert, (to) a city *which* is being called Ephraim, and there He was staying (with) His disciples. 55 Now the Passover of the Jews was near, and many went up (to) Jerusalem (out of) the country (before) the Passover, in order that they may purify themselves. 56 Therefore they were seeking Jesus, and were saying (among) one another *while* they are standing (in) the temple, what is it seeming to you, "he shall in no wise come (into) the feast?" 57 Now both the chief priests and the Pharisees had given a command, in order that if anyone should know where He is he may show *it*, so that they may take Him.

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning the next event was the sickness of Lazarus from Bethany near Jerusalem. They visited this family during the fall before the feast of dedication: "And it came to pass while they are proceeding and he himself entered into a certain village; and a certain woman by name Martha received him into her house. And she also was a sister who is being called Mary, who also sat down at the feet of Jesus, she was hearing his word," Lu 10:38-39. Luke records the next three months, which Jesus travels back to Jerusalem, Lu 13:22-35. During this time, our Lord dines with a Pharisee on a Sabbath where he heals a man with dropsy, Lu 14:1-6. Jesus takes this time to teach them with parables, Lu 14:7-24. Then our Lord travels again into Peraea and give lessons along the way, Lu 14:25-17:10. Now Jesus was located near Bethany, which was beyond the Jordan, **see**

**image 113.** AV translated this place as Bethabara, Joh 1:28 10:40. This chapter speaks of Bethany near Jerusalem, **see image 114.** Those who came down to Bethany beyond the Jordan from Jerusalem had to travel more than 25 miles (33 km) to get there.

### **John 11:2**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning John explains who this Mary was. He uses a future event to describe this woman: “Therefore Mary who has taken a pound of ointment of pure nard of great price, anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment,” Joh 12:3.

**Anointed and wiped** both are past tense participles translated with the use of substantive, which are modifying “Mary.” Mary anointed Jesus’ feet with a pound of ointment of pure nard of great price and wiped his feet with her hair.

**Was being sick** is imperfect tense meaning Lazarus, the brother of Martha and Mary, was continuously being ill. This sickness was not a punishment for sin, verse 4. This ailment made Lazarus a concern for his sisters. They most likely called their doctors, but Lazarus became weaker and weaker.

### **John 11:3**

**Sent** is the word of emphasis in this sentence. This verb is past tense meaning Martha and Mary commissioned their servants to find Jesus.

**Are loving** is present tense meaning Jesus is continuously loving as a friend. Jesus befriended this man during their visit some four months earlier, Lu 10:38-42. This friendship was special to our Lord, just as the Father is loving as a friend the Son: “For the Father is loving the Son, and is showing all things to him which he himself is doing; and he will show greater works than these to him, in order that ye yourselves might be wondering,” Joh 5:20. God also is loving as a friend his followers: “for the Father himself is loving you, because ye yourselves have loved me, and have believed that I myself came out from God,” Joh 16:27. Jesus showed this special friendship also with John: “Therefore she is running and is coming to Simon Peter and to the other disciple whom Jesus was loving, and is saying to them, they took the LORD out of the tomb, and we know not where they laid him,” Joh 20:2. We all need to bond a special friendship with Jesus: “if anyone is not loving the LORD Jesus Christ, let him keep being accursed: our LORD has come!” 1Co 16:22.

### **John 11:4**

**Has heard** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” All translations agree with this use. Jesus understood the sickness of Lazarus is not because of sin, but for the glory of God: “If anyone should see his brother who is sinning a sin which is not to death, he will ask, and will give him life, for the ones who are not sinning to death. There is a sin to death; I am not saying concerning that sin in order that he may beseech,” 1Jo 5:16.

**May be glorified** is past tense in passive voice subjunctive meaning the purpose of this illness is that God may glorify Jesus through this healing: “Jesus answered, this one neither sinned nor his parents but in order that the works of God may be manifested in him,” Joh 9:3.

### **John 11:5**

**Was loving** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus is continuously loving sacrificially Martha, Mary and Lazarus. John did not record Mary because of so many persons by that name as he had to explain in verse 2.

#### **John 11:6**

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb “heard.”

**Remained** is past tense meaning Jesus truly tarried in Bethany on the other side of the Jordan River for two days. Lazarus passed away after these servants left Bethany. It took one day travel to find Jesus, Jesus waited two days at his location, and one day travel to arrive at Bethany. This would make four days since the death of Lazarus, verse 17.

#### **John 11:7**

**Then** is the word of emphasis in this sentence. This adverb modifies the present tense verse “is saying.” Jesus is continuously affirming to the disciples after the two days of waiting.

**Let keep going** is present tense imperative meaning Jesus got up and started towards Bethany near Jerusalem, therefore he was exhorting his disciples to do the same. Lazarus has died, and Jesus wanted to see his friend. It would take three or four days of travel to arrive at their destination. Lazarus could have died during their two days of waiting.

#### **John 11:8**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning the disciples are continuously affirming to Jesus.

**Were seeking** is imperfect tense meaning the religious leaders were continuously craving for the purpose to stone Jesus: “Therefore the Jews took up again stones in order that they may stone him,” Joh 10:31. These disciples noticed this, but they did not understand how our Lord must die: “and even as Moses lifted up the serpent in the wilderness, thus it is necessary for the Son of man to be lifted up,” Joh 3:14.

**Are going** is present tense meaning Jesus is continuously travelling to that place again. The Pharisees tried to put fear in Jesus later concerning Herod, Lu 13:31-35. Jesus knows when it is his time! It seemed like suicidal madness to depart from this safe retreat.

#### **John 11:9**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave a reply to their concern of our Lord’s safety. The negation “not: *ouchi*” with a question is expected answer: Yes! They will travel only during daylight!

**Anyone** is the word of emphasis in this sentence. This pronoun is the matter of anyone’s safety.

**Should be walking** is present tense subjunctive meaning the condition of not meeting someone to harm them is that their travel should be continuously during the day.

**Is seeing** is present tense meaning the traveler is continuously discerning their surroundings in the daylight.

### **John 11:10**

**Is stumbling** is present tense meaning the wanderer in darkness is continuously being induced to sin because the light is not in him: “But the one who is hating his brother, is in that darkness, and is walking in that darkness, and he knows not where he is going, because that darkness blinded his eyes,” 1Jo 2:11. Thieves and robbers come out at night because they do want their deeds exposed.

### **John 11:11**

**These things** is the words of emphasis in this sentence. These were words of comfort.

**Is saying** is present tense meaning Jesus is continuously affirming to these disciples.

**Has fallen asleep** is perfect tense meaning Lazarus has died. This is past action with abiding results.

**May awake** is past tense subjunctive meaning the purpose of our Lord’s travelling to Bethany is that Jesus may bring Lazarus back to life. This awakening is from the figure of the sleep of death which only Jesus understood the reality of the actual death.

### **John 11:12**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the disciples spoke. Notice the direct address has changed from Rabbi in verse 8, to now LORD. This vocative means Jesus can heal his friend from a distance, being the Messiah.

**Will get well** is future tense in passive voice meaning God will rescue from the danger of this illness since Lazarus is only resting. They are still contesting their arguments of not travelling to Judea.

### **John 11:13**

**Has spoken** is the word of emphasis in this sentence. This verb is pluperfect meaning Jesus had uttered meaning of Lazarus’ death.

**Thought** is past tense meaning these disciples supposed that Jesus is continuously affirming of the rest of sleep. Their opinion was distorted because of their fear of travelling.

### **John 11:14**

**Then** is the word of emphasis in this sentence. This adverb modifies the past tense verb “said.” Jesus consequently spoke to these disciples at that time in the manner of frankness.

**Died** is past tense meaning Lazarus passed away. Our Lord had to be blunt!

### **John 11:15**

**Am rejoicing** is present tense meaning Jesus is continuously rejoicing exceedingly because of his disciples. It is better that they witness this last miracle before his death.

**May believe** is past tense subjunctive meaning the purpose of our Lord's absence at his death for four days is that these disciples may believe: "But these things have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing in his name," Joh 20:31.

**Let keep going** is present tense meaning Jesus is continuously exhorting his disciple to keep travelling to see Lazarus.

### **John 11:16**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Thomas consequently spoke. His fellow-disciples is continuously naming him, Didymus. This surname means two fold as Thomas as twin is the Greek equivalent of the Hebrew name. His twin could have been James the Less, the son of Alphaeus, Mr 3:18. Mary, whose surname is Clopas, is the wife of Alphaeus, Joh 19:25. His other brother could Jude, Lu 6:16. Matthew is also called the son of Alphaeus, Mr 2:14. How this family had great influence in the early church!

**Let keep going** is present tense imperative meaning let us ourselves emphatically keep travelling.

**May die** is past tense subjunctive meaning the purpose of this journey is that the disciples may also give their lives with Jesus. Peter said the same thing later: "Peter is saying to him, LORD, why am I not being able to follow thee now? Yes! I will lay down my life for thee," Joh 13:37. The other disciples said likewise, Mt 26:35. These disciples still think that there is going to be a civil revolution. There are entering extreme danger as Bethany was very near to Jerusalem. Thomas showed his devotedness, but later was wanting in faith. He was loyal to Jesus! Thomas is not normally the spokesman for these disciples, but here he takes the initiative. Thomas is known for his doubting later, but here he shows his leadership and courage. Just like Peter, we can all fail at times. These disciples witnessed all these great miracles, but still had little faith. The coming of the Holy Spirit during Pentecost strengthened them to have courage beyond our understanding as most gave their lives for Christ.

### **John 11:17**

**Has come** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." Most translations agree with this use except Murdoch and Tyndale who translated with the use of attendant circumstance: "Then went Jesus, and found." Jesus arrived in Bethany.

**Found** is past tense meaning Jesus discovered the cemetery where the tomb was continuously possessing Lazarus for four days. The cemetery was on the outskirts of the town of Bethany, verse 30. Jesus was not at Lazarus' tomb, but at the edge of the cemetery, verse 38. Jesus did not come into the village so he could console the sisters away from the crowd of mourners.

### **John 11:18**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning the town of Bethany was about 2 miles from Jerusalem. This village is situated on the south-eastern slope of the Mount of Olives, Mr 11:1. This town contained at that time about 20 families. It is called also the house of misery on account of its lonely situation and the invalids who congregated there. This village is not mentioned in the Old Testament nor the Apocrypha.

### **John 11:19**

**Had come** is pluperfect tense meaning a large number of the religious rulers had appeared unto the relatives of Martha and Mary. These religious leaders were fixed at this location for the period of seven days of public mourning.

**May console** is past tense subjunctive meaning the purpose of these religious leaders visit is that they may comfort Martha and Mary in their time of grief: “Now when Job’s three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him,” Job 2:11. The Jewish custom was that the mourners were left alone with their sorrow and their friends refrained from speaking to them. These Jewish leaders were paying their respects to the family and friends even after four days because the Mishna prescribed seven days of public mourning and thirty days of private mourning: “we must not weep for the dead beyond the measure. The three first days are for weeping; seven days for lamentation: thirty days for the intermission from washing their clothes, and shaving themselves.”

### **John 11:20**

**Martha** is the word of emphasis in this sentence. The focus now is on this woman.

**Heard** is past tense meaning Martha consequently understood about that time. The conjunction “that: *oti*” after the verb of hearing is translated as quotation marks.

**Is coming** is present tense meaning Jesus is continuously appearing. This declaration brought great comfort and disappointment at the same time!

**Met** is past tense meaning Martha got up at once and went out to meet with Jesus. This word has a military reference to a hostile meeting. Martha wanted to confront Jesus on why was his arrival so tardy. Jesus wished to avoid the noisy conventional wailing.

**Was sitting** is imperfect tense meaning Mary was continuously sitting down mourning in the house. Her bereavement overwhelmed this tenderhearted woman. This text does not say if Mary also heard of our Lord’s arrival. Godet says: “Martha, no doubt occupied with her household affairs, was the first to receive the news of the Lord’s arrival, and, in her eagerness, she ran to meet him, without the thought of telling her sister, whose grief was keeping her in the inner apartment.”

### **John 11:21**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Martha spoke to Jesus.

**Had not possibility died** is pluperfect tense with negation and particle of condition meaning Lazarus had not possibility passed away if Jesus was here. This tense shows the finality of her brother’s condition. Notice that Martha addressed Jesus as LORD, meaning she came to speak words of reproach, but looking upon our Lord’s face, she simply expresses her regret that Jesus could not be there at his time of sickness. These sisters must have spoken of this regretful longing to each other, as Mary gave the same response, verse 32.

### **John 11:22**

**Now** is the word of emphasis in this sentence. This adverb modifies the perfect tense verb “know.” The contrast of her regrets, Martha knows intellectually at this time, God will listen to Jesus. MSS has questioned this contrast: “but: *alla*.”

**Should ask for Himself** is past tense in middle voice subjunctive meaning the condition of receiving from God is that Jesus should demand whatever for himself. She is not referring to the restoration of life, verse 39, but rather to help with their pain in their time of bereavement: “Keep coming to me, all the ones who are laboring and have been burdened, and I myself will give you rest,” Mt 11:28. Notice God is mentioned twice as Martha has courageous faith in the comfort of God.

### **John 11:23**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Martha.

**Will rise again** is future tense meaning Lazarus will raise up from the dead. Jesus was leading her confused mind of comfort to the reality of restoration of Lazarus. Her finite mind was only limited to see the comfort of her broken heart. Jesus meant the physical resurrection of her brother, but he spoke in this manner to help her grow in her faith. He could have said that I will raise now your brother from the dead, but Jesus always spoke in a manner to create a greater dialogue.

### **John 11:24**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Martha is continuously affirming to Jesus.

**Know** is perfect tense meaning Martha knows intellectually in the final resurrection. She is not like those Sadducees who believed not in the resurrection: “On that day Sadducees came to him, who were saying that a resurrection is not, and they questioned him,” Mt 22:23. Martha paid attention to our Lord’s teaching: “And this is that will of the Father who sent me, in order that all which he has given me, I may not lose any of all, but may raise all up in the last day,” Joh 6:39. She understood these words as comfort of Lazarus ultimate resurrection. Many preachers today quote the words of Paul at funerals: “Behold I am telling hidden things to you: we all will not fall asleep; but we all will be changed, in an instant, in the twinkling of an eye, in the last trumpet; for it will sound a trumpet, and the dead will be raised incorruptible, and we ourselves will be changed. For it is necessary for this corruption to put on incorruptibility, and for this mortal to put on immortality. But whenever this corruptible should put on incorruptibility, and this mortal should put on immortality, then the word which has been written will come to pass, death was swallowed up in victory,” 1Co 15:51-54. She may have taken this as commonplace consolation, as she gave assent to our Lord’s words. Did she expect more from our Lord?

### **John 11:25**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to Martha.

**The resurrection and the life** both are predicate nominatives modifying the present tense verb “am.” Jesus himself emphatically is behind the power of the resurrection and eternal life itself: “For even as the Father is raising up the dead and is quickening, thus also the Son is quickening whom he is willing,” Joh 5:21. This eternal life in us is the testimony that the Holy Spirit is dwelling in us: “But since the Spirit of him who raised up Jesus from among the dead is dwelling in you, the One who raised up the Christ from among the dead will quicken also your mortal bodies on account of his Spirit who is dwelling in you,” Ro

8:11. We need to have our faith in a person, not an event. Many hope that they will go to heaven, but they have no relationship with the Redeemer. Many place their faith in the cross, but have no confidence in the person who died on that cross. They go to their liturgical “Mass” and crucify our Lord over and over, and hope that their deeds and faithfulness to the “church” will not prolong their stay in purgatory. There salvation is based upon their parents who “baptized” them when they were born, and upon their loved ones to pray and offer indulgences so they stay in purgatory will be shortened. Pope Benedict visited the German Lutherans and said: “we need not water down the faith by justification by faith alone.” Jesus alone is the author of the resurrection and the giver of eternal life. Notice that the resurrection is before the life meaning without a bodily resurrection, there is no eternal life, because our faith is vain: “but if Christ has not been raised, then our proclamation is void, and also your faith void,” 1Co 15:14.

**Should die** is past tense subjunctive meaning the condition of a believer should he pass away.

**Will live** is future tense meaning the believer in Christ will live eternal life even though they died from natural death. This eternal life in a resurrected body has been hid with Christ: “For ye died, and your life had been hid with Christ in God; whenever Christ our life should be manifested, then also ye yourselves will be manifested with him in glory,” Col 3:3-4. We do not understand it because our present life is full of sorrows, sufferings and limitations, Mt 25:21 2Ti 2:10 Re 21:4.

#### **John 11:26**

**Is living and is believing** both are present tense participles translated with the use of substantive modifying “everyone.” Each person who is continuously living this natural life and is continuously placing their faith in Christ will in no wise die for ever. The opposite of this are those who passed away and placed not their faith in Christ will see the second death for ever: “and the death and the Hades were cast into the lake of fire. This is the second death the lake of fire,” Re 20:4.

**Are believing** is the word of emphasis in this sentence. This verb is present tense meaning Martha is continuously having confidence in eternal life through Jesus Christ.

#### **John 11:27**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Martha is continuously affirming to Jesus: Yes, LORD!

**Have believed** is perfect tense meaning Martha herself emphatically has trusted in Jesus in her saving faith because Jesus himself emphatically is the Christ, the Son of God, the One who is continuously appearing into the world. Notice first her faith was confirmed in the past and is having abiding results. Secondly, her threefold confession concerning her LORD, which is quotation from the Psalmist: “Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, thou art my Son; this day have I begotten thee,” Ps 2:6-7. The Christ is the Son of God who is coming into the world. Most Jews only saw this first verse, as they were looking for a King to overthrow the Romans. Godet says “the expression: ‘the one who is coming into the world,’ is not a third title, but an apposition explanatory of the two others.” The articles are with each title, so the first is predicate nominative and the other two are apposition to “Christ.” The Christ is both God: the Son of God; and man: the one who is coming into the world. With this in mind, we do the same by calling him our LORD Jesus Christ. We identify our Saviour as God: LORD; man: Jesus; and Messiah: Christ. Here Martha is saying to her God: this Anointed One is both divine and man.

#### **John 11:28**



**These things** is the word of emphasis in this sentence. This pronoun means her confession of faith.

**Has said** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use.

**Went away and called** both are past tenses meaning Martha departed from Jesus and summoned Mary privately. Martha knew that some of the Jews were conspiring against our Lord’s life, verse 46.

**Is being at hand and is calling** both are present tenses meaning Jesus is here and is continuously summoning Mary. Martha used here Teacher meaning the preeminence of Jesus as the way of salvation. Martha always addressed Jesus as LORD, but refers him to her sister as Teacher because of his position: “Ye yourselves are calling me the Teacher and the LORD, and ye are saying well, for I am,” Joh 13:13.

#### **John 11:29**

**That one** is the word of emphasis in this sentence. This pronoun means there this one.

**Heard** is past tense meaning Mary understood the pronouncement from her sister Martha that Jesus is here and he is calling for her.

**Is being risen up** is present tense in passive voice meaning this announcement is continuously rising up Mary there quickly.

**Is coming** is present tense meaning Mary is continuously coming forth to Jesus.

#### **John 11:30**

**Not yet** is the word of emphasis in this sentence. This adverb modifies the pluperfect tense verb “had come.” Jesus had not yet appeared in Bethany and this tense does show that our Lord does not plan to enter this town during this visit. The adverb does show that Jesus will be back at a latter time. Jesus was at the edge of the cemetery at the outskirts of the town of Bethany.

#### **John 11:31**

**The Jews** is the word of emphasis in this sentence. These religious rulers from Jerusalem are now the focus point in this sentence.

**Were and were consoling** both present tense participles translated with the use of substantive modifying the noun: “the Jews.” These religious leaders were with Mary in Martha’s house and were continuously encouraging her, verse 19.

**Has seen** is past tense participle translated with the use of time: “*after*.” These religious rulers perceived that Mary stood up quickly and went out of the house.

**Followed** is past tense meaning these Jews consequently followed Mary from a distance in the manner of affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks. Notice the custom of following is the main thought in this sentence.

**Is going** is present tense meaning Mary is continuously withdrawing herself.

**May weep** is past tense subjunctive meaning the purpose of her departure to the tomb is that she may mourn at that place. These religious rulers heard not Martha's call, but speculated because of her great grief that she displayed in the house.

#### **John 11:32**

**Mary** is the word of emphasis in this sentence. The focus now is on Mary, the sister of Martha.

**Was seeing** is present tense participle translated with the use of substantive modifying "Mary." Mary who was continuously perceiving with her eyes Jesus came to where Jesus was.

**Fell** is past tense meaning Mary prostrated down to the feet of Jesus. We find Mary three times at our Lord's feet. First, she was hearing attentively his teaching at his first visit, Lu 10:39. This time, Mary fell at our Lord's feet out of grief. The third time, it was out of adoration to anoint his feet with ointment and to wipe his feet with her hair, Joh 12:3. This was a common place of worship for this woman!

**Possibility died** not is past tense with negation and particle of condition meaning Mary almost spoke the same as her sister Martha, in verse 21. Martha showed the finality of her brother's condition with the pluperfect tense, but Mary just stated the fact that her brother passed away. Mary said no more, but only wept, as found in the next verse.

#### **John 11:33**

**Jesus** is the word of emphasis in this sentence. The focus is now on our Lord Jesus Christ.

**Groaned and troubled** both are past tenses meaning Jesus snorted in the feelings with anger and became agitated within himself as our Lord perceived the crying Mary and moaning religious rulers coming with her. Our Lord knew that some of these religious leaders were not there for Mary, but were hypocrites: "But woe to you, scribes and Pharisees, actors, for ye are devouring the houses of widows, and as a pretext praying at great length; because of this ye will receive more abundant judgment," Mt 23:14. This indignation was not concerning Mary, but about these men who represented God and would turn misfortune of widows into their gain. They are not practicing pure religion: "Pure and undefiled religion before God, and the Father is this: to be visiting orphans and widows in their tribulation, to be keeping oneself unspotted from the world," Jas 1:27.

#### **John 11:34**

**Have laid** is perfect tense meaning they have placed Lazarus in a tomb. Jesus was overlooking the cemetery and questioned which tomb can we find Lazarus? The Omniscience One asked this question out of politeness and civility. The unbelievers will also know that there was no collusion with these two women.

**Are saying** is the word of emphasis in this sentence. This verb is present tense meaning Martha and Mary are continuously affirming to Jesus as they addressed him as LORD.

**Keep coming** is present tense imperative meaning these two sisters are continuously exhorting Jesus to keep coming from this place to Lazarus' tomb.

**See** is past tense imperative meaning these two sisters exhorted: behold!

### **John 11:35**

**Wept** is the word of emphasis in this sentence. This verb is past tense meaning Jesus shed tears. This verb is only found here in the New Testament. Jesus mourned for Jerusalem: “And as he drew near, he saw the city and wept over it,” Lu 19:41. But here physical tears fell from our Lord’s eyes. The pending resurrection of Lazarus would bring delight, but the prospect of Lazarus facing the wrath of these religious rulers who rejected this miracle would bring additional burden upon such a friend.

### **John 11:36**

**Were saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning the religious rulers consequently were continuously affirming.

**Was loving** is imperfect tense meaning Jesus was continuously loving Lazarus as a friend. They exhorted to others: See! They missed the point! Jesus wept over them because of their unbelief. We should also mourn over those who are living, not the dead.

### **John 11:37**

**Some** is the word of emphasis in this sentence. This pronoun shows that some of these religious rulers were the hypocrites that Jesus wept over and was full of indignation in verse 34.

**To do** is past tense infinitive with the use of completing the imperfect tense verb “was being able.” The negation “not: *ouch*” with the question is expected answer: Yes! Jesus was being capable to produce a miracle with the blind man.

**May not die** is past tense subjunctive with negation meaning the purpose of the healing before is that this one may not die. This is full of sarcasm! Martha and Mary said this out of regret, but these unbelieving Jews said this out of reproach.

### **John 11:38**

**Jesus** is the word of emphasis in this sentence. This focus is back on our Lord.

**Is groaning** is present tense participle translated with the use of substantive modifying “Jesus.” Jesus consequently because of this sarcastic remark is continuously snorting with anger again, verse 33. Just as the appearance of these unbelievers agitated our Lord with feeling of anger, this snorting like a horse with anger filled his nostrils again.

**Is coming** is present tense meaning Jesus is continuously establishing himself at the tomb.

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning this tomb was a cave. This type of tomb was a cave hollowed out in the rock, which one descends by a narrow staircase of 26 steps.

**Was lying** is imperfect tense meaning a large stone was continuously resting upon the cave. When we buried a person not so deep in the ground, we would put stones on top to keep the animals from digging up the body. The stone in the front of the cave was used to keep away wild animals from the bodies.

### John 11:39

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming.

**Take away** is past tense imperative meaning Jesus exhorted them to remove the stone.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Martha is continuously affirming to Jesus. She addresses Jesus as LORD.

**Is stinking** is present tense meaning Lazarus is continuously giving out a bad odour because of his decaying corpse for it has been 4 days since his death. There was no embalming like the Egyptians. The Jews only wrapped the body in perfumes, which could not long arrest corruption: “Therefore they took the body of Jesus, and bound it in linen cloths with the aromatics, as a custom is among the Jews to prepare for burial,” Joh 19:40. In Martha’s eyes, this would be a monstrous character! Her protest would be to expose the grotesque corpse.

### John 11:40

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Martha.

**Said not** is past tense with negation meaning Jesus is continuously spoke to Martha. The negation “not: *ouch*” with a question is expected answer: Yes! The conjunction “that: *oti*” is translated after the verb of speaking as quotation marks.

**Should believe** is past tense subjunctive meaning the condition of seeing the glory of God is that Martha should trust Jesus.

**Will see** is future tense in middle voice meaning Martha will perceive for herself the splendour of God. The majesty of God became known to the believers that day in the absolute perfection of the deity of his Son, but to those unbelieving Jews, they witnessed only another miracle, which will take away their power, verse 48. Let us take heed of the glory of God! “God hath spoken once; twice have I heard this; that power belongeth unto God,” Ps 62:11. TR has “to see: *optanomai*” instead of “to see: *horao*.” The small nuance of difference is that TR has “to appear” while BYZ and MSS has “to perceive.” The small difference is the glory of God is becoming visible, while the other the believers are experience the glory of God. This changes the viewpoint!

### John 11:41

**Took away** is the word of emphasis in this sentence. This verb is past tense meaning the religious rulers moved the stone from its place.

**Being laid** is present tense participle translated with the use of periphrastic modifying the imperfect tense verb “was.” The family was placing the dead in this cave. Notice John reaffirms that they do not place living people in tombs.

**Jesus** is the word of emphasis in this sentence. The focus is now on our Lord Jesus.

**Lifted and said** both are past tenses meaning Jesus elevated his eyes towards heaven and spoke to God the Father: “Jesus spoke the things, and lifted up his eyes to the heaven and said, Father, the hour has come; glorify thy Son, in order that also thy Son may glorify thee,” Joh 17:1; “Unto thee lift I up mine eyes, oh thou that dwellest in the heavens,” Ps 123:1.

**Am thanking** is present tense meaning Jesus is continuously giving thanks to God the Father because God the Father considered what Jesus said: “At that time Jesus answered and said, I am praising thee, oh Father, LORD of the heavens and the earth, that thou did hide these things from the wise and prudent, and did reveal them to unlearned,” Mt 11:25; “Stop being careful about everything, but in everything let your requests keep being made known to God by prayer and by supplication with thanksgiving,” Php 4:6; “Who in the days of his flesh after he has offered both supplications and entreaties to the One who was being able to be saving him from death, with strong crying and tears, and has been heard in the godly fear,” Heb 5:7.

#### **John 11:42**

**I**, is the word of emphasis in this sentence. The focus continues on Jesus.

**Knew** is pluperfect tense meaning Jesus himself emphatically knew intellectually this fact that God the Father is continuously attending to Jesus at all times: “And the One who sent me, is with me; the Father left me not alone, because I myself am always doing the pleasing things to him,” Joh 8:29.

**May believe** is past tense subjunctive meaning the purpose of Jesus speaking this fact of our Lord’s relationship with God is that the crowd may place confidence in the fact that God sent Jesus. The unbelievers question this fact: “We ourselves know that God has spoken to Moses; but we know not This Man whence he is,” Joh 9:29. Later God the Father spoke concerning Jesus: “Jesus answered and said, this voice has not come because of me, but because of you. Jesus answered and said, this voice has not come because of me, but because of you,” Joh 12:29-30.

#### **John 11:43**

**These things** is the word of emphasis in this sentence. This pronoun refers to the declaration that Jesus was praying to God the Father.

**Has said** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use. Jesus spoke of his gratitude towards God for attending to his words and his continuous relationship with the Father.

**Cried** is past tense meaning Jesus shouted with a loud voice.

**Come forth** are two adverbs meaning Jesus summoned this man without a command. This was all our Lord’s doing, just like salvation. Notice this tomb was a cave with spiral stairs that went down about 26 steps, verse 38. And Lazarus was wrapped in linen from head to toe, verse 39. It was a good thing that Jesus mentioned Lazarus by name and it was not a verb, otherwise all the dead would have risen. This is not the first time that Jesus erected someone from the dead. He resurrected the son of the woman in Nain: “And the dead man sat up and began to be speaking, and he gave him to his mother,” Lu 7:15.

#### **John 11:44**

**Came forth** is the word of emphasis in this sentence. This verb is past tense meaning this tied up dead person appeared out of the tomb. Notice Lazarus must have floated up these stairs because he was bound with grave clothes. Lazarus was gliding forth from the tomb. Jesus awoken Lazarus from this mortal death of four days and elevated this one out of the grave. Lazarus was not given an incorruptible body like our Lord, but was restored to health. We will all have heavenly bodies, 1Co 15:40. We will one day be raised incorruptible, 1Co 15:52. Our immortality will be like the resurrected body of our Lord: “Beloved now we are children of God, and it was not yet manifested what we will be; but we know that if he should be manifested, we will be like him, for we will see him as he is,” 1Jo 3:2.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these witnesses.

**Loose** is past tense imperative meaning Jesus exhorted these witnesses to unbind the grave clothes.

**Permit** is past tense imperative meaning Jesus exhorted these witnesses to not hinder Lazarus to be continuously departing from this place.

#### **John 11:45**

**Many** is the word of emphasis in this sentence. This adjective refers to a large number of the religious leaders.

**Have come and have seen** both are past tense participles translated with the use of substantive modifying the adjective “many.” The large portion of these religious leaders appeared to Mary as they chased her down out of the house to the cemetery, and they contemplated the miracle that Jesus just performed.

**Believed** is past tense meaning a large number of these religious leaders trusted in Jesus in obtaining saving faith. Was Nicodemus one of these believers as he was one of them earlier, Joh 7:50. Nicodemus was not a follower at that time, because each went away to his house, Joh 7:53.

#### **John 11:46**

**Some** is the word of emphasis in this sentence. This pronoun is the contrast of “many” in the previous verse. Certain ones of the religious rulers were not believers. Alford says that all believed in the previous verse. If so, then John would have used “all: *pas*,” not “many: *polos*.” This is not like those from the blind man, Joh 9, as Jesus rebuked their belief. Alford used the similar contrast from verse 37. This is true picture of this contrast from verse 36, where some were inclining towards his affection for Lazarus, but those from verse 37, we rebuking our Lord’s power. This shows two separate groups, just like here. If we use Alford’s reasoning, then all agreed that Jesus is showing affection towards Jesus, but some are mocking his ability. These “some” were the same class of those who committed the unpardonable sin in verse 37. They were speaking against the work of the Holy Spirit, not against God or Jesus personally: “And whoever should speak a word against the son of man, it will be forgiven to him, but whoever should speak against the Holy Spirit, it will not be forgiven to him, neither in the now age nor in the coming one,” Mt 12:34. This is why such men could not be affected by such a great miracle as this. Alford used again Joh 8:30-31. This is not a parallel passage because all these placed their faith in an earthly king, and Jesus rejected such faith. These unbelievers are contrasted with the believing religious rulers. Many believed, on the other hand, some did not.

**Went and told** is past tense meaning these unbelievers departed from the believers to the Pharisees and spoke what Jesus did. They were fornicators like Sodom and Gomorrah as they “have gone” after other

flesh, Jude 1:7. There is seriousness of their decision at this point as “to go away” into Gehenna, Mr 9:43. The miracle that Jesus produced effected not them in any way: “But he said to him, if they are not hearing Moses and the prophets, not even if one should rise out of the dead they will be persuaded,” Lu 16:31.

#### **John 11:47**

**Gathered** is the word of emphasis in this sentence. This verb is past tense meaning these two groups, the chief priests and the Pharisees assembled to form a Sanhedrin. This great council at Jerusalem, consisting of the seventy-one members. The most important causes were brought before this tribunal, inasmuch as the Roman rulers of Judaea had left to it the power of trying such cases, and also of pronouncing sentence of death, with the limitation that a capital sentence pronounced by the Sanhedrin was not valid unless it was confirmed by the Roman procurator: “The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us,” Ps 2:2-3.

**Were saying** is imperfect tense meaning these two groups together were continuously affirming.

**Are doing** is present tense meaning the religious rulers are continuously producing what action.

**This man** are the words of emphasis in this sentence. This human being is the focus here! This is not the Messiah, but a mere human being!

**Is doing** is present tense meaning this human being is continuously producing a large number of miracles. They are contrasting his actions and their inactions. They deny not our Lord’s miracle, just as the Muslims, Roman Catholics, and many other cults cite his power. They were upset because our Lord’s miracles were becoming too numerous and too obvious.

#### **John 11:48**

**Should disregard** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of all believing on Jesus, and the Romans overthrowing the religious rulers from their positions is that they should let Jesus alone in this manner. These religious rulers worry that if nothing is done, they are done!

**Will believe and will come and will take away** all are future tenses meaning the majority of the people will trust on Jesus and the Roman armies will appear and will take their Sanhedrin by force throughout Jerusalem and the Jewish nation. They were not worried about the people, but their position of power.

#### **John 11:49**

**Certain one** is the word of emphasis in this sentence. Caiaphas was a high priest that year. This certain one was the high priest of the Jews in the reign of Tiberius Caesar, at the beginning of the Lord’s public ministry, Lu 3:2; and also at the time of his condemnation and crucifixion, Mt 26:3,57. He was appointed to the dignity through the curator Valerius Gratus about A.D. 18, and held it during the whole procuratorship of Pontius Pilate, but was deposed by the proconsul Vitellus in about A.D. 36. Caiaphas also was a member of the Sadducees who believed not in the resurrection.

**Know** is perfect tense meaning these religious rulers themselves emphatically know nothing intellectually. These same religious rulers said the same thing concerning the people: “But this crowd which is knowing not the law they are accursed,” Joh 7:49. Notice the rudeness, which is typical of the Sadducees. This

contempt was to elevate his authority, which was already granted to him, but the Pharisees knew that instead of election among these religious rulers, the office was held at the whim of the Romans.

#### **John 11:50**

**Are considering** is present tense meaning these religious rulers are not continuously resolving in their minds.

**May die and may not perish** both are past tense subjunctives meaning the purpose of finding what is continuously best for these religious leaders is that one human being may be slain in behalf of the population and the whole nation may not render useless for itself. This high priest called for Jesus' death as his words carried great authority, and his counsel was followed. Caiaphas plotted the arrest of Jesus, Mt 26:3-4; and was a participant in the illegal trial of Jesus, Mt 26:57-58. John recalled this counsel later to explain who this Caiaphas was: "And it was Caiaphas who gave counsel to the Jews, it is being profitable for one man to perish for the people," Joh 18:14. They did not want the displeasure of the Romans as he would lose his place of authority and their Sanhedrin will become useless to the whole nation.

#### **John 11:51**

**This** is the word of emphasis in this sentence. This pronoun refers this call of our Lord's death. Caiaphas spoke not this order from himself as God controls everything.

**Was** is present tense participle translated with the use of cause: "*because*." NET and Williams both agree with this use. All other translations attempted not to put an use to this participle.

**Prophesied** is past tense meaning Caiaphas predicted that Jesus was continuously being about to be dying on behalf of the nation. His language on this occasion was prophetic, but unwittingly carryout out the purpose of God that Jesus should die for that nation: "For the wisdom of this world is foolishness with God; for it has been written, it is the one who is taking the wise in their craftiness," 1Co 3:19. Little did he know that this counsel would have deepen meaning: "Who himself bore our sins in his body upon the tree, in order that we might be living in righteousness being dead to sins; by Whose bruise ye were healed," 1Pe 2:24. Caiaphas intention was only mean and selfish, but God used it for his own glory.

#### **John 11:52**

**May gather together** is past tense subjunctive meaning the purpose of our Lord's death is not for the Jews only, but also that Jesus may assemble the sheep not of this fold: "And I am having other sheep, which are not of this fold; and it is necessary for those ones to be bringing, and they will hear my voice; and there will be one flock, one shepherd," Joh 10:16.

**Had been scattered abroad** is perfect tense in passive voice participle translated with the use of substantive modifying the noun "children." God dispersed these people since the tower of Babel, Ge 11:8. This is not the Diaspora of the Jews, but the potential children of God in all lands: "and he himself is Propitiation for our sins, but not only concerning ours alone but also concerning the whole world," 1Jo 2:2. This is like freeing from the chaff into the granary.

#### **John 11:53**



**(From) that day** are the words of emphasis in this sentence. This prepositional clause refers the day that Caiaphas gave his declaration at this council, verse 50.

**Took counsel together** is past tense meaning the Sanhedrin resolved together.

**Might be killing** is present tense subjunctive meaning the purpose of such a verdict is they might be continuously finding ways to put Jesus to death. The Sanhedrin is not permitted to commit capital punishment, but may sentence a criminal to death but must be confirmed by the Roman procurator.

#### **John 11:54**

**Jesus** is the word of emphasis in this sentence. The focus is now on our Lord.

**Was walking** is imperfect tense meaning Jesus was continuously no more making his way in the manner of public discourses.

**Went away** is past tense meaning Jesus departed Jerusalem to the country near the isolated place to a city called Ephraim.

Japho

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nia

**Was staying** is imperfect tense meaning Jesus was continuously passing his time at that place with his disciples. In Ephraim the Lord abides with the disciples till the approach of the Passover. Our Lord spends his last day in this obscure city.

#### **John 11:55**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning the Passover was imminent.

**Went up** is past tense meaning a large number of people ascended Jerusalem from all the regions around before the Passover. Since the elevation of Jerusalem is higher than the regions around it, the Jews always say that they go up to Jerusalem and go down when leaving this city.

**May purify** is past tense subjunctive meaning the purpose of entering the city of Jerusalem is that these large number of people may perform the necessary purifications: “Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD,” Nu 9:10; “For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD,” 2Ch 30:17. Since a great number of people will be attending this feast, it would be wise to make sure that no disease or illness would spread among the people. In that day, there was leprosy, and today there is Ebola: “And it came to pass while he was going up to Jerusalem and he himself was passing through the midst of Samaria and Galilee. And while he was entering into a certain village ten leprous men met him, who stood afar off. And they themselves lifted up their voice saying, Jesus, Master, have compassion on us. And after he has seen them he said to them, go and show yourselves to the priests. And it came to pass while they were going they were cleansed,” Lu 17:11-14.

#### **John 11:56**

**Were seeking** is the word of emphasis in this sentence. This verb is imperfect tense meaning the religious rulers were continuously craving to find our Lord Jesus.

**Were saying** is imperfect tense meaning these Jews were continuously affirming to one another.

**Are standing** is present tense participle translated with the use of time: “*while*.” These religious rulers established themselves in the temple courts waiting for the arrival of Jesus.

**Is seeming** is present tense meaning these religious rulers were asking this hypothesis. They were each forming an opinion as if they were wagering of our Lord’s presence. The conjunction “that: *oti*” after the verb of thinking is translated as quotation marks.

**Shall in no wise come** is past tense subjunctive with double negation meaning this hortatory challenge gives the impossibility that Jesus shall appear to the feast. He would not dare!

#### **John 11:57**

**Had given** is the word of emphasis in this sentence. This verb is pluperfect tense meaning the religious rulers had delivered an order. Their precept was only to know the whereabouts of Jesus.

**Should know** is past tense subjunctive meaning the purpose of this command is that anyone should know by experience his location.

**May take** is past tense subjunctive meaning the result of this information is that the religious rulers may apprehend Jesus. This was more than six days before the Passover, Joh 12:1. Later two days before the Passover, Mt 26:2, the Sanhedrin met again: "Then the chief priests and the scribes and the elders of the people were gathered together into the court of the high priest who was being called Caiaphas, and took counsel among themselves together in order that they may seize Jesus by guile, and might be killing him. But they were saying, not during the feast, in order that there may not be a tumult among the people," Mt 26:3-5.

### John 12:1

#### III. Ministry of that Word, John 1:29-12:11

##### Q. Discourse over Mary's ointment, John 12:1-11

1 Therefore Jesus came (to) Bethany six days (before) the Passover, where Lazarus who has died was, whom He raised (out of) a dead *estate*. 2 Therefore they made supper there for Him, and Martha served; but Lazarus was one of the ones who is reclining with Him. 3 Therefore Mary *who* has taken a pound of ointment of pure nard of great price, anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled (with) the odor of the ointment. 4 Therefore one (of) His disciples **is saying**, Judas, Simon's *son* Iscariot, who is being about to be delivering up Him, 5 why was not this ointment sold for three hundred denarii, and given to *the* poor? Yes! 6 But he said this, not because he was caring (for) the poor, but because he was a thief, and he was having the bag, and he was carrying the things which are being put into *it*. 7 Therefore Jesus said, leave her alone: she has kept it (for) the day of My burial. 8 For ye are always having **the poor** (with) you, but ye are not always having Me. 9 Therefore a great crowd (of) the Jews **knew** that He is there, and they came, not (because of) Jesus only, but in order that also they may see Lazarus whom He raised (from among) *the* dead. 10 But the chief priests took counsel with themselves in order that they also might be killing Lazarus 11 because many of the Jews were going away (by reason of) Him and were believing (on) Jesus.

**Jesus** is the word of emphasis in this sentence. This focus is on our Lord Jesus.

**Came** is past tense meaning Jesus appeared consequently into Bethany six days before the Passover. This is Thursday night, which is Friday according to the Jewish calendar! The six days before would then be Thursday evening that our Lord spent the evening in Bethany. Then on Friday, there is triumphal entry into Jerusalem (not like tradition of Palm Sunday). Our Lord looked around on Friday evening and found no activity as it began the Sabbath. Then on the following day, Jesus expelled the commercial activity in the temple inner courts on Saturday evening when the Sabbath concluded, then he went back to Bethany. Our Lord went back to the temple on Sunday to teach in the temple inner courts. During this teaching, Jesus challenges the religious leaders, and then later that Sunday evening, his Olivet discourse. Then Jesus spends the night in Bethany again. On Monday, Jesus prepares for their last meal (Lord's Supper). The Gospels are silent on this day, as the Sanhedrin prepares a way to arrest Jesus. Then on Tuesday, the Lord's Supper, prayers in the Garden of Gethsemane, the arrest all occurred that evening. All that night, Jesus faces several trials until he was passed over to Pilate early Wednesday morning. At 9 AM, Jesus is crucified, noon darkness, and finally his death at 3 PM. His burial was before 6 PM on Wednesday evening (not like tradition of Good Friday). Our Lord's travels Ephraim are not mentioned in John, but are found in: Mt 19:1-20:34 Mr 10:1-52 Lu 17:15-19:27, which begins his journey toward Jerusalem, passing along the border line of Samaria and Galilee. Being asked by the Pharisees when the kingdom of

God should come, he replies, and adds the parable of the unjust judge. To certain self-righteous persons he spoke the parable of the Pharisee and publican. He replies to the question of the Pharisees respecting divorce. Little children are brought to him, whom he blesses. As he is journeying, a young man follows him, to know how he may inherit eternal life. Jesus bids him sell all that he has, and follow him, and proceeds to address the disciples upon the dangers incident to riches. In answer to Peter, he speaks of the rewards that should be given the Twelve, and to all faithful disciples. He adds the parable of the laborers in the vineyard.

**Has died** is past tense participle translated with the use of substantive modifying “Lazarus.” John explains that the same town where Lazarus was at the time of his death. This town of Bethany was two miles outside Jerusalem.

**Raised** is past tense meaning Jesus aroused from the sleep of death. Our Lord recalled Lazarus from being dead for four days to life.

### **John 12:2**

**Made** is the word of emphasis in this sentence. This verb is past tense meaning Martha and Mary consequently prepared the evening meal. This was Wednesday night at the house of Simon the leper: “Now after Jesus has been in Bethany in the house of Simon the leper,” Mt 26:6; “And while he was in Bethany, in the house of Simon the leper,” Mr 14:3.

**Was serving** is imperfect tense meaning Martha was continuously waiting upon the guests as she always did. When our Lord first visited Martha, she served Lazarus, Mary, and Jesus, Lu 10:38-42. Now Martha is continuously attending to Simon the leper, Lazarus, the twelve disciples and Mary which is a total of 15 people and she is not complaining!

### **John 12:3**

**Mary** is the word of emphasis in this sentence. Matthew and Mark do not name this woman: “a woman who was having an alabaster flask of ointment, very precious, came to him, and poured it on his head while he was reclining at table,” Mt 26:7; “while he was reclining at table, a woman who was having an alabaster flask of ointment of pure spikenard of great price came; and she broke the alabaster flask, and poured it on his head,” Mr 14:3. The reason for this is that John wrote long after the two other Gospels, and John knew who this woman was.

**Anointed and wiped** both are past tenses meaning Mary rubbed over the feet of Jesus with expensive spikenard and wiped our Lord’s feet with her hair. Notice that Matthew and Mark that this woman poured it on his head. Because of these differences, Origen and Chrysostom say that they were different events. This is the same events, so why not both: head and feet?

**Was filled** is past tense in passive voice meaning the smell of the spikenard filled the whole house.

### **John 12:4**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Judas Iscariot consequently is continuously affirming. Matthew and Mark both say that his disciples (plural) were involved, Mt 26:8 Mr 14:4. John points out that it was only Judas. How do we reconcile such differences. It is possible that Judas influenced other disciples to reason that this was such a waste. These disciples

just repeated what Judas said. Most of these apostles were fishermen, and they had little familiarity with such costly luxuries.

**To be delivering up** is present tense infinitive with the use of completing the present tense verb “is being about.” Because of this event, the present tense here demonstrates that Judas Iscariote is ready to hand Jesus over to the Sanhedrin, Mt 26:14 Mr 14:10.

#### **John 12:5**

**Was sold and given** both are past tenses in passive voice meaning we could have sold this spikenard for about \$40 and would give this money to the poor. The negation “not: *ouch*” with a question is expected answer: Yes! The disciples saw it as wastefulness, Mt 26:8 Mr 14:4. Judas stirred up the disciples so that they were murmuring at Mary, Mr 14:5.

#### **John 12:6**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Judas Iscariot spoke this saying. John explains the saying of Judas with help of the Holy Spirit and the events, which occurred afterwards.

**Was not caring** is imperfect tense with negation meaning Judas Iscariot was not continuously caring about the poor, but was caring for the love of money: “For the love of money is a root of all evils; which while some were stretching after were seduced from the faith, and many pierced themselves with sorrows,” 1Ti 6:10. He was an embezzler who put his confidence for his own gain: “The thief is not coming except in order that he may steal and may kill and may destroy: I myself came in order that they might be having life, and might be having it abundantly,” Joh 10:10.

**Was having and was carrying** both are imperfect tenses meaning Judas was continuously possessing the purse and was continuously bearing the treasure: “For some were thinking, since Judas was having the bag, that Jesus is saying to him, buy what things we are having need for the feast; or in order that he may give something to the poor,” Joh 13:29.

#### **John 12:7**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently spoke because he knew their hearts, Mt 26:10.

**Leave alone** is past tense imperative meaning Jesus exhorted Judas Iscariot to let this woman alone as Mark also says, Mr 14:6. Do not bother this woman as they are causing trouble to her, Mt 26:10 Mr 14:6.

**Has kept** is perfect tense meaning Mary has observed the preparation for our Lord’s burial. She worked a good work towards Jesus, Mr 14:6.

#### **John 12:8**

**The poor** is the word of emphasis in this sentence. These are the same words written by Matthew, but Matthew has “always: *pantote*” as his word of emphasis, Mt 26:11. Mark adds: “and whenever ye should be desiring ye are being able to do them good,” Mr 14:7. Matthew and Mark explain the reason for this anointing for the burial, Mt 26:12 Mr 14:8. Further that Mary should not forgotten for her great deed, Mt 26:13 Mr 14:9.

## John 12:9

**Knew** is the word of emphasis in this sentence. This verb is past tense meaning a large multitude of the religious leaders knew by experience that Jesus is at Simon the leper's house.

**Came** is past tense meaning these multitudes of Jews appeared at this house.

**May see** is past tense subjunctive meaning the purpose of many multitude of religious rulers appearing at Simon's house is that they may visit with Lazarus. They came out of curiosity to see Lazarus rather than to see Jesus.

## John 12:10

**Took counsel** is the word of emphasis in this sentence. This verb is past tense in middle voice meaning the chief priests resolved with themselves.

**Might be killing** is present tense subjunctive meaning the purpose of this deliberation is that they might be continuously inflicting mortal death to Lazarus. The high priest Caiaphas said that one man may die for the whole nation, but these chief priests also considered putting to death Lazarus. These chief priests were of the sect of the Sadducees, while the Pharisees were believers in the resurrection, Joh 11:47. These Sadducees were unreasonable men with madness and rage. If they were angry with Jesus because he has broken their traditions, what had Lazarus done? We hear no more of Lazarus, Martha and Mary again as they went into hiding.

## John 12:11

**Were going away and were believing** both are imperfect tenses meaning a great number of religious rulers were continuously departing and were continuously trust Jesus in saving faith. They also went into hiding because of the council to put to death Lazarus, and their fate could be the same. Some religious rulers had enough and withdrew from these Sadducees.

## John 12:12

IV. Triumphal entry in Jerusalem of that Word, John 12:12-26

12 **On the next day** a great crowd who has come (to) the feast, *after* they have heard "Jesus is coming (into) Jerusalem," 13 took the branches of the palms and went out (to) meet Him, and was crying, Hosanna, the One who is coming (in) *the* name of *the* LORD *is* blessed, King of Israel. 14 And after Jesus has found a young ass He sat (upon) it, as it is written, 15 stop fearing, daughter of Sion: behold, thy King is coming, *Who* is sitting (on) a colt of an ass. 16 Now His disciples knew not **these things** at the first, but when Jesus was glorified then they remembered that these things were written (of) Him, and they did these things to Him. 17 Therefore the crowd which was (with) Him was bearing witness, when He called Lazarus (out of) the tomb, and raised Him (from among) *the* dead. 18 **(On account of) this** also the crowd met Him, because it heard *that* He has done this sign. 19 Therefore the Pharisees said (among) themselves, are ye seeing that ye are not gaining anything? **Behold**, the world is gone (after) Him. 20 And there were certain Greeks (among) the ones who were coming up in order that they may worship (in) the feast; 21 therefore these ones came to Philip, who *was* (from) Bethsaida of Galilee, and they were asking him saying, Sir, we are desiring to see Jesus. 22 Philip is coming and is saying to Andrew, and again Andrew and Philip are saying to Jesus. 23 But Jesus answered them saying, the hour has come in order

that the Son of man may be glorified. 24 **Verily** verily I am saying to you, unless the grain of wheat *which* has fallen (into) the ground should die, it itself is abiding alone; but if it should die, it is bearing much fruit. 25 **The one** who is loving his soul (in) this world will lose it, and the one who is hating his soul (in) this world will keep it (to) eternal life. 26 If anyone should be serving **Me**, let him keep following Me; and where I Myself am My servant will be there also; and if anyone should be serving Me, the Father will honor him.

**On the next day** is the word of emphasis in this sentence. This is Friday. The six days before would then be Thursday evening that our Lord spent the evening in Bethany. Then on Friday, there is triumphal entry into Jerusalem (not like tradition of Palm Sunday). Our Lord looked around on Friday evening and found no activity as it began the Sabbath. Then on the following day, Jesus expelled the commercial activity in the temple inner courts on Saturday evening when the Sabbath concluded, then he went back to Bethany. Our Lord went back to the temple on Sunday to teach in the temple inner courts. During this teaching, Jesus challenges the religious leaders, and then later that Sunday evening, his Olivet discourse. Then Jesus spends the night in Bethany again. On Monday, Jesus prepares for their last meal (Lord's Supper). The Gospels are silent on this day, as the Sanhedrin prepares a way to arrest Jesus. Then on Tuesday, the Lord's Supper, prayers in the Garden of Gethsemane, the arrest all occurred that evening. All that night, Jesus faces several trials until he was passed over to Pilate early Wednesday morning. At 9 AM, Jesus is crucified, noon darkness, and finally his death at 3 PM. His burial was before 6 PM on Wednesday evening (not like tradition of Good Friday). Morgan says: "There were three entries; the first day, he rode into the city, came to the Temple, and looked round upon all things, and left without saying a word. On the next day he went to the Temple and cleansed it. On the third day the rulers gathered round him. John only records the first of these three entries, and that in a very condensed form."

**Have heard** is past tense participle translated with the use of time: "*after*." A large multitude of people at the feast comprehended the news that Jesus was drawing near to Jerusalem: "And when they are drawing near to Jerusalem, to Bethphage and Bethany, towards the mount of Olives," Mr 11:1. The conjunction after the verb of hearing is translated as quotation marks.

**Is coming** is present tense meaning Jesus is continuously appearing into Jerusalem. Mt 21:1-16 Mr 11:1-11 Lu 19:29-44.

### **John 12:13**

**Took and went out** both are past tenses meaning a great crowd procured the palm branches and came forth to meet Jesus.

**Was crying** is imperfect tense meaning this large multitude was croaking like a raven. Their exclamation was from Ps 118:25: "Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity." This cry for help is accompanied by the waving of branches at Tabernacles, which brings out its messianic significance.

### **John 12:14**

**Has found** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time. AV and EMTV agree with this use, while most translations have the use of attendant circumstance: "Jesus found a donkey and rode on it." Jesus discovered a little donkey.

**Sat** is past tense meaning Jesus seated upon the little donkey.



**Written** is perfect tense in passive voice participle translated with the use of periphrastic modifying the present tense verb “is.” Zechariah has composed: “Rejoice greatly, oh daughter of Zion; shout, oh daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass,” Zec 9:9.

#### **John 12:15**

**Stop fearing** is present tense imperative meaning God is continuously exhorting Jerusalem to stop being afraid.

**Is coming** is present tense meaning their Messiah who is continuously sitting upon foal of a donkey is continuously appearing: “say to the daughter of Zion, behold, thy King is coming to thee, who is meek and mounted on an ass and a colt foal of a beast of burden,” Mt 21:5.

#### **John 12:16**

**These things** is the word of emphasis in this sentence. The prophecies from the Psalmist and Zechariah were being fulfilled.

**Knew not** is past tense with negation meaning the disciples knew not by experience at that time.

**Was glorified** is past tense in passive voice meaning God honoured Jesus by sitting him at his right hand: “Therefore after the LORD spoke to them he was indeed taken up into the heaven, and sat at the right hand of God,” Mr 16:19.

**Remembered** is past tense in passive voice meaning the Holy Spirit recalled to these disciples that the Scriptures has wrote these events on Jesus.

**Did** is past tense meaning the multitudes performed these tributes towards Jesus.

#### **John 12:17**

**Was bearing witness** is the word of emphasis in this sentence. This verb is imperfect tense meaning the collection of people who was with Jesus at the resurrection of Lazarus was continuously testifying, Joh 11:45. These believing religious leaders were baring record that this is the same Jesus who brought back Lazarus to life. This multitude was part of the procession from Bethany to Jerusalem: “And while he was drawing near already at the descent of the Mount of Olives all the multitude of the disciples began, rejoicing, to praise God with a loud voice for all which they saw the works of power,” Lu 19:37.

#### **John 12:18**

**(On account of) this** are the words of emphasis in this sentence. This prepositional phrase refers to the crowd from Bethany shouting praise.

**Met** is past tense meaning the multitude from Jerusalem also went to meet Jesus. This is that great crowd who took the branches of the palms, and went out to meet Jesus, verses 12 and 13.

**Heard** is past tense meaning this great crowd understood our Lord’s fame.

**Has done** is perfect tense infinitive translated with the use of indirect discourse. The personal pronoun “him” is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction “*that*” is added for better reading. Jesus has produced this miracle.

### **John 12:19**

**The Pharisees** is the word of emphasis in this sentence. The focus now is on how they react to this mob.

**Said** is past tense meaning the Pharisees consequently spoke among themselves.

**Are seeing** is present tense meaning are we continuously considering that we are not continuously profiting anything. They cannot stop his increasing influence among the people. They threatened to expel them from the temple, but this did not work. What a pathetic confession of failure!

**Behold** is the word of emphasis. This verb is past tense imperative meaning take notice!

**Is gone** is past tense meaning the inhabitants of the earth went after Jesus. This procession crowd and the great crowd from Jerusalem appeared like a mob.

### **John 12:20**

**Were** is the word of emphasis in this sentence. This verb is imperfect tense meaning some Hellenists were also entering Jerusalem. These Greeks were from Syria and Asia Minor: “Therefore the Jews said among themselves, where is this One being about to be going that we ourselves will not find him? Is he being about to be going to the dispersion among the Greeks, and to be teaching the Greeks? No!” Joh 7:35. The other Gospels do not mention these Greeks. These Hellenists were not Grecian Jews, but Gentiles who were proselytes of the gate: “Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you,” Zec 8:23. This is after the Olivet Discourse, which is Sunday evening, as John does not mention the second and third visit to Jerusalem. The first visit was the triumphal entry on Friday afternoon and our Lord looked around the temple and noticed nothing as everyone was gone to prepare for the Sabbath. Then after the Sabbath, Jesus returns Saturday evening to cleanse the temple. The third and final visit to Jerusalem was on Sunday to teach in the temple and then on Sunday evening, his Olivet Discourse. Finally, the Greeks arrive, Monday, April 23rd, A.D. 31. Remember, this is Sunday night, but Monday according to the Jewish calendar. This is the last event in the temple where Jesus is free, and last incident in the public ministry of Jesus. The remainder of Monday and Monday evening, which is the beginning of Tuesday according to the Jewish calendar, is silent in Scripture. The next event is the Lord’s Supper, which takes place Tuesday night, which is Wednesday according to the Jewish calendar. The Passover, the 14th day of Nisan for that year (A.D. 31) began at sundown on Wednesday, April 25th. For the Passover to be on Friday evening, it would have to be in the following year of A.D. 30.

**May worship** is past tense meaning the purpose of the Hellenists coming up to Jerusalem was that they may do homage for the Passover.

### **John 12:21**

**Came** is past tense meaning these Hellenists consequently approached Philip because of his Greek name and his residence in Galilee, which is bordering on the Gentiles.

**Were asking** is imperfect tense meaning these Hellenists were continuously begging Philip in the manner of continuously affirming.

**To see** is past tense infinitive with the use of completing the present tense verb “are desiring.” These Greeks are continuously wishing to visit with Jesus.

#### **John 12:22**

**Is coming** is the word of emphasis in this sentence. This verb is present tense meaning Philip is continuously appearing to his brother Andrew. Why did he not go directly to Jesus himself? Instead of going direct to Jesus, he first tells his fellow townsman Andrew, who had been the first to come to Jesus.

**Are saying** is present tense meaning Philip first is continuously affirming to Andrew, and Andrew and Philip anew are continuously affirming to Jesus that the Greeks are wishing to see him.

#### **John 12:23**

**Jesus** is the word of emphasis in this sentence. The focus is on our Lord.

**Answered** is past tense meaning Jesus gave an answer to their request. These “them” are Andrew and Philip. We are not told whether Jesus met with the Greeks. According to Alford: “Certainly not.” There is no record that Jesus did talk with these men.

**Has come** is perfect tense meaning a certain definite time has appeared. Jesus said before that his hour had not yet come, Joh 4:6 7:30 8:20. This hour refer to the time of his death, Joh 12:27 13:1 16:32 17:1.

**May be glorified** is past tense in passive voice subjunctive meaning the purpose of our Lord’s death is that God may bring honour to Jesus: “Jesus spoke the things, and lifted up his eyes to the heaven and said, Father, the hour has come; glorify thy Son, in order that also thy Son may glorify thee,” Joh 17:1. Our Lord Jesus saw beyond the cross to the glory that would follow, Lu 24:26 Heb 12:2.

#### **John 12:24**

**Verily** is the word of emphasis in this sentence. This Hebrew word means a faithful saying. Having this word twice shows that this is a truly faithful saying.

**Am saying** is present tense meaning Jesus is continuously affirming to Andrew and Philip concerning the Greeks visiting our Lord.

**Should die** is past tense subjunctive meaning the condition the grain of wheat or corn is continuously remaining alone if it should not perish in the ground, but if it should perish, it is continuously bringing forth much fruit. Jesus used the image of a seed to illustrate the great spiritual truth that there can be no glory without suffering, no fruitful life without death, no victory without surrender. We must die to self so that we may live unto God, Ro 6 Ga 2:20.

#### **John 12:25**

**The one** is the word of emphasis in this sentence. This article is subject of the future tense verb “will lose.” This person is continuously creating friendship of his soul with this world: “That one who found his life will lose it; and the one who lost his life on account of me will find it,” Mt 10:39; “For whoever

should be desiring to save his life, he will lose it; but whoever should lose his life on account of me, he will find it," Mt 16:25. Notice this love is "fond of doing: *phileo*." We need to be loving Jesus: "if anyone is not loving the LORD Jesus Christ, let him keep being accursed: our LORD has come!" 1Co 16:22.

**Will keep** is future tense meaning the person who is continuously detesting his soul in this world will guard his soul unto eternal life. Notice from other translations that the two words for "life" here. "Soul: *psuche*" and "life: *zoe*" are translated as "life" in most translations.

### John 12:26

**Me** is the word of emphasis in this sentence. This personal pronoun is referring to Jesus as the focus is on our Lord.

**Should be serving** is present tense subjunctive meaning the condition of being a disciple of Jesus is that anyone should be continuously ministering to our Lord.

**Let keep following** is present tense imperative meaning Jesus is continuously exhorting that these servers to keep accompanying our Lord: "And who is taking not his cross and is following after me he is not worthy of me," Mr 10:38.

**Will honor** is future tense meaning God will value the one who is continuously ministering our Lord.

### John 12:27

V. Discourse of now pending judgment of the world, John 12:27-50

27 Now **My soul** has been troubled, and what will I say? Father, **save** Me (from) this hour. But (**on account of**) **this** I came (to) this hour. 28 Father, **glorify** Thy name. Therefore a voice came (out of) the heaven, I both glorified and will glorify it again. 29 Therefore **the crowd** which has stood there and heard was saying that thunder has become. **Others** were saying, a messenger has spoken to Him. 30 Jesus answered and said, this voice has not come (because of) Me, but (because of) you. 31 Now **judgment** is of this world; now the prince of this world will be thrown out: 32 and if I Myself should be lifted (from) the earth, I will draw all (to) Myself. 33 But He was saying **this**, because He is signifying by what death He was being about to be dying. 34 The crowd answered Him, we ourselves heard (out of) the law that the Christ is abiding (for) ever, and how Thou Thyself are saying, "it is necessary for the Son of man to be lifted up? **Who** is this, the Son of man?" 35 Therefore Jesus said to them, the Light is (with) you yet a little while. **Keep walking** while ye are having that Light, in order the darkness may not overtake you; and the one who is walking (in) that darkness is knowing not where he is going. 36 While ye are having that Light, keep believing (in) that Light, in order that ye may become sons of Light. Jesus spoke **these things**, and He went away and was hid (from) them. 37 But although He had done **so many things** (before) them they believed not (on) Him, 38 in order that the word of Esaias the prophet may be fulfilled, which he said, LORD, who believed our report? And was **the arm** of the LORD was revealed to whom? 39 (**On account of**) **this** they were not being able to be believing, because Esaias said again, 40 He has blinded their eyes and has hardened their heart; in order that they may not see with the eyes and may understand with the heart and may be converted, and I may heal them. 41 Esaias said **these things**, when he saw His glory, and spoke (concerning) Him. 42 **Though** indeed even (from among) the rulers many believed (on) Him; but (on account of) the Pharisees they were confessing not, in order that they may not be put out of the assembly. 43 For **they loved** the glory of men more than the glory of God. 44 But Jesus cried and said, the one who is believing (on) Me, is not believing (on) Me, but (on) the One Who sent Me; 45 and the one who is beholding Me, is beholding the One Who sent Me. 46 I Myself a Light have come

(into) the world, in order that everyone who is believing (on) Me may not abide (in) the darkness. 47 And if **anyone** should hear My words and should not believe, I Myself am not judging him; for I came not in order that I might be judging the world, but in order that I may save the world. 48 **The one** who is rejecting Me and is not receiving My words, is having the One Who is judging him: the word which I spoke, this will judge him (in) the last day. 49 For **I** Myself spoke out not (from) Myself; but the Father Who sent Me, Himself gave commandment to Me what I shall say and what I shall speak; 50 and I know that His commandment is life eternal; therefore what I Myself am speaking, as the Father has said to Me, so I am speaking.

**Soul** is the word of emphasis in this sentence. Our Lord's heart is the focus here!

**Has been troubled** is perfect tense in passive voice meaning the sin of the world has agitated our Lord's feelings.

**Will say** is future tense meaning Jesus will speak with focus.

Save is the word of emphasis in this sentence. This verb is past tense imperative meaning Jesus exhorted God the Father to rescue him from this death. This is not something our Lord would say because Jesus appeared for this very purpose to die: "To that day John is seeing the next day Jesus who is coming to him, and is saying, see! the Lamb of God is coming, who is taking away the sin of the world," Joh 1:29.

**(On account of) this** are the words of emphasis in this sentence. This prepositional clause refers the purpose of our Lord's death.

### **John 12:28**

**Glorify** is the word of emphasis in this sentence. This verb is past tense imperative meaning Jesus exhorted God the Father to render his name excellent.

**Came** is the word of emphasis in this sentence. This verb is past tense meaning a sound appeared out of the heaven.

**Glorified** is past tense meaning God imparted glory to his name by the manifestation of the Son of God to the Jews.

**Will glorify** is future tense meaning God will render his name excellent again at the crucifixion so that the Gospel will spread among all nations.

### **John 12:29**

**The crowd** is the word of emphasis in this sentence. The focus is on the multitude who were hearing the sound out of the heaven.

**Was saying** is imperfect tense meaning this crowd was continuously affirming what they heard.

**Has become** is perfect tense infinitive translated with the use of indirect discourse. The noun "thunder" is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction "*that*" is added for better reading. The collection of people thought that thunder has appeared.

**Others** is the word of emphasis in this sentence. Another group of people was thinking that an angel has uttered words to Jesus. Each group was not correct! When those travelling with Paul were heaving the voice: "But the men who were travelling with him had stood speechless, because they were hearing indeed the voice but were seeing no one," Ac 9:7. But they were not understanding this voice: "But these ones who are (with) me beheld that Light, and became alarmed; but they heard not that Voice of him who is speaking to me," Ac 22:9.

### John 12:30

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave a reply to their remarks concerning this sound.

**Has not come** is perfect tense with negation meaning this speech has not happened on account of Jesus, but on account of the multitudes.

### John 12:31

**Judgment** is the word of emphasis in this sentence. This noun means the sentence of condemnation: "Verily verily I am saying to you, the one who is hearing, my word and is believing the One who sent me, is having eternal life, and is not coming into judgment, but has passed out of death into life," Joh 5:24; "and concerning judgment, because the ruler of this world has been judged," Joh 16:11; "We know that we are of God, and the whole world is lying in the wicked one," 1Jo 5:19. Notice there is no article with "judgment" meaning the essence of justice from God towards the wicked is at this time. The unbelievers have chosen not accept the free gift: "And not as the gift is by one who sinned; for the judgment was of one to condemnation, but the free gift is of many offenses to justification," Ro 5:16; "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our LORD," Ro 6:23; "for ye are saved by grace through faith; and this is not of yourselves, it is the gift of God," Eph 2:8.

**Will be thrown** is future tense in passive voice meaning God will drive out Satan: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee," Eze 28:13-17. This was the original fall of Satan, when he lost his place as an angel of light: "and concerning judgment, because the ruler of this world has been judged," Joh 16:11. Until the last days as it is referring here when: "And the great dragon was thrown out, the ancient serpent, who was being called Devil, and the Satan, who was misleading the whole habitable world, he was thrown into the earth, and his messengers with him were thrown," Re 12:9.

### John 12:32

**Should be lifted** is past tense in passive voice subjunctive meaning the purpose of drawing all is that God should exalt Jesus himself emphatically both on the cross and up to heaven: "and even as Moses lifted up the serpent in the wilderness, thus it is necessary for the Son of man to be lifted up," Joh 3:14; "therefore Jesus said to them, whenever ye should lift up the Son of man, then ye will know that I am; and I am doing nothing from myself, but as my Father taught me, I am speaking these things," Joh 8:28. The ones

who are believing in the exalted Son of Man is possessing life: “in order that everyone who is believing on him may not perish, but might be having eternal life,” Joh 3:15.

**Will draw** is future tense meaning Jesus will impel the lost to himself: “No one is being able to come to me unless the Father who sent me should draw him, and I myself will raise him up at the last day,” Joh 6:44. Notice that the love of God the Father is compelling that one, and the Holy Spirit will tug at the hearts of the wicked: “and that One will come and will convict the world concerning sin and concerning righteousness and concerning judgment,” Joh 16:8. Oepke says: “The apparent contradiction shows that both the election and the universality of grace must be taken seriously: the compulsion is not automatic.”

### **John 12:33**

**This** is the word of emphasis in this sentence. This pronoun refers the lifting up in the previous verse.

**Was saying** is imperfect tense meaning Jesus was continuously affirming the lifting up on the cross.

**Is signifying** is present tense participle translated with the use of cause: “*because*.” Many translations have translated this participle like an infinitive: “He said this to signify in what manner he would die.” Jesus is giving a sign to indicate by what means that he would die.

**To be dying** is present tense infinitive with the use of completing the imperfect tense verb “was being about.” John remarked the manner our Lord was being about to be dying: “in order that the word of Jesus may be fulfilled which he spoke signifying by what death he was being about to be dying,” Joh 18:32; “But he said this signifying by what death he will glorify God. And after he said this he is saying to him, keep following me,” Joh 21:19.

### **John 12:34**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning the crowd who heard thunder, verse 29, gave an answer to our Lord’s statement concerning dying, verse 23, 32.

**Heard** is past tense is past tense meaning the Jews themselves emphatically understood out of the law.

Is abiding is present tense meaning the Messiah is continuously remaining forever: “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this,” Isa 9:7; “And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed,” Da 7:14; “His seed shall endure for ever, and his throne as the sun before me,” Ps 89:36; “And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever,” Eze 37:25.

**Are saying** is present tense meaning Jesus himself emphatically is continuously affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**To be lifted up** is past tense in passive voice infinitive with the use of subject because of the present tense impersonal verb “is necessary.” The Son of Man abides forever but Jesus is affirming the necessity

established by the counsel and decree of God that God exalted this Son of Man through death. This sounds like a contradiction to this multitude.

**Who** is the word of emphasis in this sentence. This interrogative pronoun addresses the question of the person in the son of man as another person than the Messiah. Jesus used this title for himself as declaring himself as the Messiah, but these Jewish people understand only an eternal Christ. They are perplex and confused. There are two mountaintops in the Old Testament. The first mountaintop refers to the suffering Messiah offered as a Paschal lamb. The second mountaintop refers to the victorious conquering King who rules forever. This is the second coming of our Lord Jesus. The valley between the two mountaintops is the Church Age, which is mystery because the Old Testament saints were never exposed to such revelation. Throughout the Gospels, Jesus declared in parables the mystery of this spiritual kingdom of God: "And he was saying to them, it has been given to you to know the hidden things of the kingdom of God: but to those the ones who are without, all things are being done in metaphors," Mr 4:11. Paul explains further: "For I am not wishing that ye are being ignorant, brethren, of this hidden things, in order that ye might not be wise in yourselves, that hardness has happened in part to Israel, until which the fullness of the nations should come," Ro 11:25; "Now to the One who is being able to establish you according to my glad tidings and the proclamation of Jesus Christ, according to a revelation of the hidden things which has been kept secret in times of the ages," Ro 16:25; "because he has made known to us the hidden thing of his will, according to his good pleasure, which he purposed in himself: for the administration of the fullness of times, to head up all things in the Christ, both the things upon the heavens and the things upon the earth," Eph 1:9-10; "and to enlighten all as to what is the dispensation of the hidden thing which has been hidden from the ages in God, who created all things by Jesus Christ," Eph 3:9; "This hidden thing is great, but I myself am speaking as to Christ and as to the assembly," Eph 5:32; "the hidden thing which has been hidden from the ages and from the generations, but now was made manifest to his saints," Col 1:26; "to whom God willed to make known what the riches of the glory of this hidden thing are among the nations, which is Christ in you the Hope of glory," Col 1:27. Just think, the body of Christ is Jew and Gentile!

### **John 12:35**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently spoke to these multitudes.

**Keep walking** is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus is continuously exhorting that these multitudes to keep progressing in the Light which they are continuously possessing: "Therefore Jesus said to them, I am yet a little time with you, and I am going with the One who sent me," Joh 7:33; "Therefore again Jesus spoke to them, saying, I myself am the Light of the world; the one who is following me will in no wise walk in darkness, but will have that Light of the life," Joh 8:12; "Whenever I should be in the world, I am light of the world," Joh 9:5.

**May not overtake** is past tense subjunctive with negation meaning the purpose of walking in the light is that the wickedness may not take possession of them.

**Is not knowing** is present tense with negation meaning the wanderer in that darkness is continuously not knowing intellectually where he is continuously journeying to: "But the one who is hating his brother, is in that darkness, and is walking in that darkness, and he knows not where he is going, because that darkness blinded his eyes," 1Jo 2:11.

### **John 12:36**



**That light** is the word of emphasis in this sentence. The focus is on our Lord Jesus. The article is previous reference to light in the previous verse.

**Keep believing** is present tense imperative meaning Jesus is continuously exhorting these multitudes to keep trusting in that light: “The one who is saying that I am in that Light, and is hating his brother, is in that darkness until now,” 1Jo 2:9.

**May become** is past tense subjunctive meaning the purpose of trusting in the light is that they may come into existence sons of light. Notice there is no article with “sons” to show the essence of this relationship: “but as many as received him he gave to them authority to become children of God, to the ones who were believing on his name,” Joh 1:12. These multitudes at that time were not sons of light, but Jesus exhorted to keep trusting in the light as they may someday accept this free gift. Many did at Pentecost: “Therefore these ones who gladly have welcomed his word were dipped and about three thousand souls were added that day,” Ac 2:41.

**These things** is the word of emphasis in this sentence. This pronoun refers to the last farewell that Jesus uttered to Israel.

**Went away** is past tense participle translated with the use of attendant circumstance. All translations agree with this use. Jesus departed from this crowd.

**Was hid** is past tense in passive voice meaning God concealed our Lord as the people wanted to stone Jesus: “Therefore they took up stones in order that they may throw at him; but Jesus was concealed, and went forth out of the temple, having gone through the midst of them; and was passing on thus,” Joh 8:59.

### **John 12:37**

**So many things** is the word of emphasis in this sentence. This adjective refers to the miracles.

**Had done** is perfect tense participle translated with the use of genitive absolute with reference to concession: “*although*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle verb. Jesus has produced so many miracles before the multitudes. This Gospel is written for the purpose to show the many miracles in order that they may believe: “But these things have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing in his name,” Joh 20:31.

**Believed not** is past tense with negation meaning these multitudes trusted not on Jesus: “Then he began to be reproaching the cities in which the most of his mighty works took place, because they repented not,” Mt 11:20.

### **John 12:38**

**May be fulfilled** is past tense in passive voice subjunctive meaning the purpose of these miracles is that Jesus may accomplish the saying of Isaiah the prophet: “Who hath believed our report? and to whom is the arm of the LORD revealed?” Isa 53:1. Even Paul preached the Gospel and they listened not: “But all obeyed not the glad tidings; for Esaias is saying, LORD, who believed our report?” Ro 10:16.

**The arm** is the word of emphasis in this sentence. This noun refers to the might and the power of God: “The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou

hast labored,” Isa 62:8; “And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me,” Isa 63:5.

**Was revealed** is past tense in passive voice meaning God disclosed his Gospel to the righteous: “But if also our glad tidings is concealed, it is concealed in the ones who are perishing,” 2Co 4:3; “For I am not being ashamed of the glad tidings of the Christ: for it is the power of God unto salvation to everyone who is believing, both to Jew first and to Greek,” Ro 1:20.

### **John 12:39**

**(On account of)** **this** are the words of emphasis in this sentence. This prepositional phrase refers to concealment of the Gospel: “At that time Jesus answered and said, I am praising thee, oh Father, LORD of the heavens and the earth, that thou did hide these things from the wise and prudent, and did reveal them to unlearned,” Mt 11:25.

**To be believing** is present tense infinitive with the use of completing the imperfect tense verb with negation “were not being able.” These self-righteous religious rulers were not continuously being capable to be believing: “How are ye yourselves being able to believe, if ye are receiving glory from one another, and are ye not seeking the glory which is from the only God? Yes!” Joh 5:44.

**Said** is past tense meaning Isaiah spoke: “And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed,” Isa 6:9-10.

### **John 12:40**

**Has blinded and has hardened** both are perfect tenses meaning God has darken the minds of the wicked and has made their heart dull. Their darkness forced this blindness: “But the one who is hating his brother, is in that darkness, and is walking in that darkness, and he knows not where he is going, because that darkness blinded his eyes,” 1Jo 2:11. Their callous hearts made them lose the power of understanding: “They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand,” Isa 44:18.

**May not see and may understand and may be converted and may heal** all are past tense subjunctives meaning the wicked may not perceive with their eyes and may not comprehend with their hearts and may not be come back to God and therefore God may bring about their salvation: “Because of this I am speaking in metaphors, to them, because while they are seeing, they are seeing not, and while they are hearing, they are hearing not, nor are they understanding,” Mt 13:13; “But the natural man is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know them, because he is being spiritually discerned,” 1Co 2:14.

### **John 12:41**

**These things** is the word of emphasis in this sentence. This pronoun refers to their hardening of their heart because they choose evil.

**Saw and spoke** are past tenses meaning Isaiah perceived God’s glory and uttered these cries concerning God: “And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory,” Isa 6:3. What a vision! The people’s hearts are hardened that they could not understand

the Gospel, but Isaiah saw Jesus' glory in his vision, just as John would see in the Apocalypse: "And I heard as a sound of a great multitude, and as a sound of many waters, and as a sound of strong thunders, saying, hallelujah, for our LORD God the Almighty reigned," Re 19:6.

### **John 12:42**

**Though** is the word of emphasis in this sentence. This adverb modifies the past tense verb "believed." Many trusted in Christ yet nevertheless some were out of the rulers.

**Were not confessing** is imperfect tense with negation meaning these believers were not continuously declaring this faith openly because of the Pharisees.

**May not be** is past tense subjunctive with negation meaning the purpose of hiding their faith is that these believers may not be excommunicated.

**Were not confessing** is imperfect tense with negation meaning these believers were not continuously declaring this faith openly because of the Pharisees. Faith without confession is not saving faith: "Therefore everyone whosoever will confess in me before men, I also myself will confess him before my Father who is in the heavens," Mt 10:32; "that if thou should confess with thy mouth the LORD Jesus, and should believe in thy heart that God raised him from among the dead, thou will be saved," Ro 10:9; "Whosoever should confess that Jesus is the Son of God, God is abiding in him, and he himself in God," 1Jo 4:15.

**May not be** is past tense subjunctive with negation meaning the purpose of hiding their faith is that these believers may not be excommunicated. This predicate adjective "put out of the assembly" is a compound word consisting: "from" and "synagogue." They would be excluded from the sacred assemblies of Israelites. The fear of expulsion causes many rulers to be secret believers instead of confessors: "His parents said these things, because they were fearing the Jews; for the Jews already had agreed together, in order that if anyone should confess him to be Christ, he may be put out of the assembly," Joh 9:22. Jesus warned his disciples later: "They will put you out of the assemblies; but an hour is coming in order that everyone who is killing you may think to be rendering service to God," Joh 16:2. Peter exhorted the believers: "But if any is suffering as a Christian will, let him stop being ashamed, but let him keep glorifying God in this respect," 1Pe 4:16.

### **John 12:43**

**Loved** is the word of emphasis in this sentence. This verb is past tense meaning these secret believers loved sacrificially the honour from men more than the honour from God: "How are ye yourselves being able to believe, if ye are receiving glory from one another, and are ye not seeking the glory which is from the only God? Yes!" Joh 5:44. Jesus is receiving not glory from men, Joh 5:41. These religious rulers believed in their head, not in their heart: "for it is being believed with the heart to righteousness. And it is being confessed with the mouth to salvation," Ro 10:10. Nicodemus and Joseph of Arimathea did confess later their faith by associating with Christ for his burial. Westcott says: "This complete intellectual faith is really the climax of unbelief." We should not judge another salvation as we know not the hearts of men: "So that stop judging before the time anything until the LORD should come who will both bring to light the hidden things of darkness, and the counsels of hearts; and then the praise will be to each from God," 1Co 4:5.

### **John 12:44**

**Jesus** is the word of emphasis in this sentence. The focus is on our Lord Jesus.

**Cried and said** both are past tenses meaning Jesus cried out with a loud voice and spoke.

**Is believing** is present tense meaning the believer on Jesus is continuously believing on God: “Therefore Jesus cried in the temple teaching and saying, ye know also me, and ye know whence I am; and I have not come of myself, but the One who sent me is true, whom ye yourselves know not,” Joh 7:28; “That one who is receiving you is receiving me; and that one who is receiving me is receiving the One who sent me,” Mt 10:40.

#### **John 12:45**

**Is beholding** is present tense meaning the spectator of our Lord’s miracles is continuously discerning God: “Jesus is saying to him, I am with you so long time, and have thou not known me, Philip? Yes! The one who had seen me, has seen the Father; and how are thou thyself saying, show us the Father?” Joh 14:9.

#### **John 12:46**

**I**, is the word of emphasis in this sentence. The focus again is on our Lord Jesus.

**Have come** is perfect tense meaning Jesus himself emphatically who is a light has appeared into the world: “And that Light is appearing in the darkness, and that darkness apprehended it not,” Joh 1:5; “And this is that judgment, that the Light has come into the world, and men loved the darkness rather than that Light; for their works were evil,” Joh 3:19; “Therefore again Jesus spoke to them, saying, I myself am the Light of the world; the one who is following me will in no wise walk in darkness, but will have that Light of the life,” Joh 8:12; “Whenever I should be in the world, I am light of the world,” Joh 9:5.

**May not abide** is past tense subjunctive with negation meaning the purpose of our Lord’s appearance is that the believer may remain not in the darkness.

#### **John 12:47**

**Anyone** is the word of emphasis in this sentence. The focus is on any person.

**Should hear and should not believe** are past tense subjunctives meaning the condition of God’s judgment is that anyone should comprehend and not believe. Jesus himself is not continuously judging this rejecter: “Ye yourselves are judging according to the flesh; I myself am not judging anyone,” Joh 8:15; “For God sent not his Son into the world in order that he might be judging the world, but in order that the world may be saved through him,” Joh 3:17.

**Might be judging** is present tense subjunctive meaning the purpose of our Lord’s commission is not that Jesus might be continuously seeking justice as this judgment was already set forth when Adam sinned: “The one who is believing on him is not being judged; but the one who is believing not already has been judged, because he has not believed on the name of the only begotten Son of God,” Joh 3:18. God is longsuffering and merciful that he permitted over 6,000 years of repentance: “Or are thou despising the riches of his kindness and forbearance and long-suffering, because thou are knowing not that the kindness of God is leading thee to repentance?” Ro 2:4; “The LORD is not delaying the promise, as some are esteeming delay, but is longsuffering towards us, because he is not willing that any should perish, but all should come to repentance,” 2Pe 3:9.

### John 12:48

**The one** is the word of emphasis in this sentence. This article refers the unbeliever as this one is continuously disregarding Jesus and is continuously not claiming our Lord's words.

**Is having** is present tense meaning this unbeliever is continuously possessing judgment: "The one who is believing on him is not being judged; but the one who is believing not already has been judged, because he has not believed on the name of the only begotten Son of God," Joh 3:18; "The one who believed and was dipped will be saved; and the one who disbelieved will be condemned," Mr 16:16.

**Will judge** is future tense meaning the Gospel will pronounce a judicial decision upon the lost: "For the word of God is living and efficient, and sharper than every two-edged sword, even penetrating to the division both of soul and spirit, both of joints and marrows, and is a discernor of the thoughts and intents of the heart," Heb 4:12.

### John 12:49

**I,** is the word of emphasis in this sentence. The focus is on our Lord Jesus.

**Spoke out not** is past tense with negation meaning Jesus himself emphatically uttered words from God.

**Gave** is past tense meaning God himself furnished a precept to Jesus.

**Shall say and shall speak** both are past tense subjunctives meaning this hortatory from God is that Jesus shall only speak and utter words that the Father commanded: "Are thou not believing that I myself am in the Father, and the Father is in me? Yes! The words which I myself speaking to you, I am not speaking from myself; but the Father who is abiding in me himself is doing the works," Joh 14:10.

### John 12:50

**Know** is perfect tense meaning Jesus knows intellectually that his words give life. The essence of this precept is eternal life. Satan changes the essence to commandment instead of life. Mankind thrives in works to appease God, instead of accepting eternal life through our Lord Jesus Christ: "And this is the eternal life, in order that they might be knowing thee the only true God, and Jesus Christ whom thou sent," Joh 17:3; "And this is the witness, that God gave to us eternal life; and this same life is in his Son. The one who is having the Son, is having that life; the one who is having not the Son of God, is having not that life," 1Jo 5:11-12. So eternal life is not in our works, but in his Son.

### John 13:1

VI. The Lord's Supper, John 13:1-14:31

A. Washing of feet, John 13:1-17

1 Now (**before**) **the feast** of the Passover, *because* Jesus knew that His hour has come in order that He may depart (out of) this world (to) the Father, He loved His own which *were* (in) the world *and* He loved them (to) *the* end. 2 And after supper took place, *after* the devil has put already (into) the heart of Judas Iscariot *son* of Simon, in order that he may deliver Him up, 3 *because* Jesus knew that the Father has given all things to Him (into) *His* hands, and that He came out (from) God and is going (to) God, 4 He is

rising Himself (from) the supper and is laying aside His garments, and He took a towel and girded Himself: 5 afterwards He is pouring water (into) the washing-basin, and began to be washing the feet of the disciples, and to be wiping *them* with the towel which He was girded. 6 Therefore He is coming (to) Simon Peter; and that one is saying, to Him, LORD, are Thou Thyself washing My feet? 7 Jesus answered and said to him, what I Myself am doing thou thyself knows not now, but thou will know (after) these things. 8 Peter is saying to Him, thou shall in no wise wash my feet (for) ever. Jesus answered him, unless I should wash thee, thou are not having part (with) Me. 9 Peter is saying to Him, LORD, *wash* not my feet only, but also the hands and the head. 10 Jesus is saying to him, the one who has been washed is not having need *other* than to wash the feet, but is wholly clean; and ye yourselves are clean, but not all *are clean*. 11 For **He knew** the one who was delivering Him up: (on account of) this He said, ye all are not clean. 12 Therefore when He washed their feet, and took His garments, He reclined again, and said to them, are ye knowing what I have done to you? 13 **Ye** yourselves are calling Me the Teacher and the LORD, and ye are saying well, for I am. 14 Therefore if **I Myself** washed your feet, the LORD and the Teacher, also ye yourselves are owing to be washing the feet of one another. 15 For I gave to you **an example**, in order that as I Myself did to you, and ye yourselves might be doing. 16 **Verily** verily I am saying to you, a bondman is not greater than his lord, nor a messenger *is* greater than the one who sent him. 17 If ye know **these things**, ye are blessed if ye should be doing them.

**(Before) the feast** are the words of emphasis in this sentence. This prepositional clause refers to the week of unleavened bread. The Passover runs from Tuesday evening to Wednesday afternoon of A.D. 30. The week of unleavened bread runs from Wednesday evening to the following Wednesday of that year. Passover: March 31 - April 1, 2018; Feast of Unleavened Breads: April 1-8, 2018. John refers to the Passover in his Gospel as this feast of unleavened bread. The six days before the Passover, in Joh 12:1, is Thursday night of the week before. This is Tuesday night! The preparation of the Passover is this feast of unleavened bread which begins with a Sabbath, and that year on Wednesday night, it was the high Sabbath because it fell not on a regular Sabbath, Joh 19:31.

**Knew** is perfect tense participle translated with the use of cause: “*because.*” AV, EMTV, RSV and Tyndale have the use of time: “Before the feast of ester when Jesus knew that his hour was come.” Jesus knows intellectually.

**Has come** is perfect tense meaning our Lord’s death has appeared. God has established this fact since the fall of man, Ge 3:15, and now his sacrifice has approached.

**May depart** is past tense subjunctive meaning our Lord’s death appeared that Jesus may pass over to the Father.

**Loved** is past tense participle translated with the use of attendant circumstance. CEV, Moffatt, Murdoch and TWENTY agree with this use while AMP, Tyndale and Williams have translated with the use of time: “When he loved his which were in the world, unto the end he loved them.” Jesus loved sacrificially for his own disciples: “No one is having greater love than this, in order that one should lay down his life for his friends,” Joh 15:13.

**Loved** is past tense meaning Jesus loved these disciples sacrificially to termination of their lives. These disciples will feel this love even after the death of their Lord: “Who will separate us from the love of Christ?” Ro 8:35.

**John 13:2**

**Supper** is the word of emphasis in this sentence. This noun is used as genitive absolute being the subject of the genitive absolute participle with reference to time: “*after*.” Notice John does not comment on the Lord’s Supper. The Roman Catholics believe in transubstantiation, which is the change of essence by which the bread and wine offered in the sacrifice of the Eucharist during the Mass, become in reality, the body and blood of Jesus Christ. The purpose of the Gospel of John is to show miracles, and if this teaching is true, that great miracle would be included, but this meal is a memorial.

**Has put** is perfect tense participle translated with the use of genitive absolute with reference to time: “*after*.” The noun “of the devil” is also translated with the use of genitive absolute being the subject the genitive participle verb. This slanderer has inserted already in Judas’ heart: “And Satan entered into Judas who is being surnamed Iscariot, who was of the number of the twelve,” Lu 22:3. After the praise of Mary, Judas continued his journey to our Lord’s enemy while the other disciples were preparing for the Passover meal: “Then after one of the twelve who was being called Judas Iscariot, has gone to the chief priests,” Mt 26:14; “And Judas the Iscariot, one of the twelve, went away to the chief priests, in order that he may deliver him up to them. And those ones who has heard rejoiced, and promised to give him money; and he was seeking how he may deliver him up,” Mr 14:10-11.

**May deliver up** is past tense subjunctive meaning the purpose of this deception is that Judas may deliver up treacherously our Lord.

### John 13:3

**Knew** is past tense participle translated with the use of cause: “*because*.” Murdoch, NET and Williams agree with this use while TWENTY has translated with the use of concession: “although knowing that the Father had put everything into his hands.” Jesus knows intellectually.

**Has given** is perfect tense meaning God has furnished all things to Jesus into his hands: “The Father is loving the Son, and he has given all things in his hand,” Joh 3:35; “All things were delivered to me by my Father and no one is knowing exactly the Son except the Father; nor anyone is knowing exactly the Father except the Son, and the Son should be willing to reveal him to whoever,” Mt 11:27; “And he turned to the disciples and said, all things were delivered to me by my Father, and no one is knowing who is the Son except the Father, and who is the Father, except the Son, and to whomsoever the Son should be willing to reveal him,” Lu 10:22.

**Came out** is past tense meaning Jesus came forth from God: “Therefore Jesus said to them, if God were your Father; ye possibility were loving me; for I myself came forth and am come from God; for I have come neither of myself, but this One sent me,” Joh 8:42; “We know now that thou knows all things, and thou are not having need in order that anyone might be asking thee. By this we are believing that thou came forth from God,” Joh 16:30.

**Is going** is present tense meaning Jesus is continuously going away to God: “Therefore if ye should be seeing the Son of man ascending up where was he before?” Joh 6:62. Notice “to God: *pros ton*” is the same as Joh 1:1 where it states “with God.” Jesus rehearses his deity!

### John 13:4

**Is rising Himself** is present tense in middle voice meaning Jesus is continuously erecting himself from the supper table. Jesus stood up because he was sitting on a couch, which he was reclining. The Passover meal was over which is the common supper that night. The Lord’s table was taken later that night.

**Is laying aside** is present tense meaning Jesus is continuously putting down his outer garments, which is his robe and tunic. This was girding up as a servant: “But will he not say to him, prepare what I may sup on, and after thou girded thyself about keep serving me, until I should eat and should drink; and after these things thou thyself will eat and drink? Yes!” Lu 17:8. Even after teaching this example of servitude, these disciples still disputed later who would be the greatest: “For which is greater, the one who is reclining at table or the one who is serving? Is it not the one who is reclining at table? Yes!” Lu 22:27. Some commentators say that this dispute occurred prior to this lesson, but other events during the Lord’s Supper would not fall into place.



## Event

Parable of the weeds  
Jews question on  
Sadducees question  
Scribes and Pharisees  
Jesus questions the  
Warnings about the  
Pharisees

**Took** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. Jesus procured an apron with which servants put on when about to work.

**Girded** is past tense meaning Jesus tied on this apron around his hips.

### **John 13:5**

**Is pouring** is present tense meaning Jesus is continuously pouring out water into a vessel for washing the hands and the feet. John coined this word as it is only found here in the New Testament.

**To be washing and to be wiping** both are present tense infinitives with the use of completing the past tense verb “began.” Jesus started to continuously be washing the feet of the disciples and to continuously be wiping these feet dry with the apron.

**Girded** is perfect tense in passive voice participle translated with the use of periphrastic modifying the imperfect tense verb “was.” Jesus tied on this apron around his hips as stated in the previous verse.

### **John 13:6**

**Is coming** is the word of emphasis in this sentence. This is present tense meaning Jesus accordingly is continuously appearing to Simon Peter. It is difficult to say that our Lord started with Peter because the particle “therefore” could also be translated “consequently.” Most commentators say that Jesus began with Peter, and it is most likely because Peter normally spoke on behalf of the other disciples. Notice John used also Peter’s given name: “Simon.” This shows Peter’s human nature: “And after Simon Peter has seen he fell at the knees of Jesus, saying, depart from me, for I am a sinful man, LORD,” Lu 5:8; “Therefore Simon Peter answered him, LORD, to whom will we go? Thou art having words of eternal life,” Joh 6:68; “therefore Simon Peter is making a sign to ask who it should be of whom he is speaking,” Joh 13:24; “Simon Peter is saying, LORD, where art thou going?” Joh 13:36; “Therefore Simon Peter who was having a sword, drew it, and smote the bondman of the high priest, and cut off his right ear. And the name of the bondman was Malchus,” Joh 18:10; “Now Simon Peter was following Jesus and the other disciple was also following,” Joh 18:15; “Now Simon Peter was standing and warming himself; therefore they said to him, art thou thyself also of his disciples? No! That one denied, and said, I am not,” Joh 18:25; “Therefore Simon Peter is coming following him, and entered into the house, and is seeing the linen cloths which are being laid there,” Joh 20:6; “there were together Simon Peter, and Thomas who is being called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and others of his two disciples. Simon Peter is saying to them I am going to be fishing. They are saying to him, we ourselves also are coming with thee. They went forth and went up into the boat immediately, and during that night they took nothing,” Joh 21:2-3; “Therefore that disciple whom Jesus was loving is saying to Peter, it is the LORD. Therefore Simon Peter, who has heard that it is the LORD, girded on the upper garment; for he was naked; and he threw himself into the sea,” Joh 21:7; “Simon Peter went up, and drew the net to the land, which was full of large fishes a hundred and fifty three; and although so many were the net was not rent,” Joh 21:11; “Therefore when they dined, Jesus is saying to Simon Peter, Simon son of Jonas, art thou loving me more than these? He is saying to him, yea, LORD; thou thyself know that I am having affection for thee. He is saying to him, keep feeding my lambs,” Joh 21:15; “He is saying to him the third time, Simon son of Jonas, art thou having affection for me?” Joh 21:17. All places where Peter is addressed with his both names; it is a moment of weakness in Peter’s faith.

**Is saying** is present tense meaning Peter is continuously affirming to Jesus.

**Are washing** is present tense meaning Jesus himself is continuously washing Peter's feet. Peter questions the unworthy act of Jesus as no noble king would act in such of a demeanor. This is unusual service for royalty in Peter's mind. The others disciples were silent by the strange conduct of their Lord, but the bold impulsiveness of Peter spoke again.

#### **John 13:7**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to Peter's question of Jesus washing his feet.

**Said** is past tense meaning Jesus spoke to Peter.

**Am doing** is present tense meaning Jesus himself is continuously producing this act of servitude.

**Knows not** is perfect tense with negation meaning Peter himself knows not intellectually this moment, but Peter will know by experience after these events. When the Holy Spirit comes up them at Pentecost, he will recall these words and lessons from the Lord.

#### **John 13:8**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Peter is continuously affirming to Jesus.

**Shall in no wise wash** is past tense subjunctive with double negation meaning this hortatory is Peter's objection of no, not for ever shall Jesus do this. This pride dictates to his Lord because Peter understand not: "For I am bearing witness to them that they are having a zeal for God, but not according to knowledge," Ro 10:2. Jesus foretold this in the previous verse "knows not now."

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to Peter's objection.

**Should wash** is past tense subjunctive meaning the condition of fellowship is that Jesus should wash Peter: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word," Ps 119:9; "Ye yourselves already are clean (on account of) the word which I have spoken to you," Joh 15:3. Our body is sanctified by the Gospel, but our daily walk needs cleansing: "If we should be confessing our sins, he is faithful and righteous, in order that he may forgive us our sins and may cleanse us from all unrighteousness," 1Jo 1:9.

**Are not having** is present tense with negation meaning Peter are not continuously possessing a lot with Jesus. Foot-washing is not essential to spiritual fellowship, nor is dipping with water essential to eternal salvation. This a symbol of fellowship to show our humility.

#### **John 13:9**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Peter is continuously affirming to Jesus. Peter wanted his whole body to be cleansed. He still did not understand this symbol of cleansing. What extremes! Peter still wants to dictate the terms of this ceremony.

#### **John 13:10**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Peter.

**Has been washed** is perfect tense in passive voice participle translated with the use of substantive modifying the article “the one.” The Gospel has cleansed that person: “in order that he may sanctify it, and may have cleansed it by the washing of water by the word,” Eph 5:26; “not out of works which were in righteousness which we ourselves practised, but he saved us according to his mercy, through the washing of regeneration and renewing of the Holy Spirit,” Tit 3:5; “so that if anyone is in Christ, there is a new creation: the archaic things passed away, behold, all things have become new,” 2Co 5:17. Our relationship with the world passed away, we have become children of God. What a new reality!

**Is not having** is present tense with negation meaning the believer is not continuously possessing necessity to cleanse the body other than the feet. When we confess our sins as Christians, we are wholly clean: “Now may God of peace himself sanctify you wholly; and may your entire spirit and soul and body be preserved blameless at the coming of our LORD Jesus Christ,” 1Th 5:23.

**Clean** is predicate adjective meaning these disciples are pure: “Since ye have purified your souls by the obedience of the truth through the Spirit unto unfeigned brotherly love, love ye one another earnestly out of pure heart,” 1Pe 1:22. But not all are saved referring to Judas Iscariot.

### **John 13:11**

**Knew** is the word of emphasis in this sentence. This verb is pluperfect tense meaning Jesus knew intellectually Judas Iscariot because of for this reason our Lord spoke that not all the disciples are pure: “I am speaking not of all you; I myself know whom I chose; but in order that the scripture may be fulfilled, the one who was eating the bread with me lifted up his heel against me,” Joh 13:18; “and that he was having not need in order that any may testify concerning man, for he himself was knowing what was in man,” Joh 2:25; “but there are out of you some who are not believing. For Jesus knew from the beginning who are the ones who are believing not, and who is the one who delivered him up,” Joh 6:64; “Jesus answered them, choose not I myself you the twelve, and one of you is a devil? Yes! But he was speaking of Judas Iscariot son of Simon; for this one was being about to be delivering him up, although he is one of the twelve,” Joh 6:70-71; “The Son of man is indeed going, as it has been written concerning Him, but woe to that man by whom the Son of man is being delivered up; it was good for him if that man had not been born,” Mt 26:24. By these verses, Jesus knew for at least a year, but the disciples did not know until the arrest at Gethsemane.

### **John 13:12**

**When** is the word of emphasis in this sentence. It is a shame that most translations use this word for translating the use of time instead of using “after.” Unless you have the Greek text, an English reader would not know if this particle is used. This compound word consist of an article “who or which” and the particle “not only.” These two put together makes it a particle of time.

**Washed and took, said** all are past tenses meaning Jesus washed their feet and procured his outer garments, spoke to his disciples.

**Reclined** is past tense participle translated with the use of attendant circumstance. EMTV, HCSB and NET agree with this use while most other translations associate this participle with “washed” and “took.” Jesus sat down again at the lounge which is at the Lord’s table.

**Are knowing** is present tense meaning these disciples are continuously knowing by experience this teaching. This question is to put this symbolism of foot-washing into a learning experience.

**Have done** is perfect tense meaning Jesus has produced this foot-washing to these disciples.

### **John 13:13**

**Ye** is the word of emphasis in this sentence. This personal pronoun is referring to these disciples.

**Are calling and are saying** both are present tenses meaning these disciples themselves emphatically are continuously addressing Jesus as the teacher and the Lord and they are continuously affirming beautifully because Jesus is both their teacher and Lord.

### **John 13:14**

**I,** is the word of emphasis in this sentence. The focus is on our Lord Jesus.

**Washed** is past tense meaning Jesus himself emphatically washed the disciples' feet as their Lord and their teacher: "even as the Son of man came not to be served, but to serve, and to give his life a ransom for many," Mt 20:28.

**To be washing** is present tense infinitive with the use of completing the present tense verb "are owing." These disciples themselves emphatically are continuously being under obligation to be continuously washing one another's feet: "However it will not thus be among you; but whoever should be wishing to become great among you, he is your servant," Mt 20:26; "For keep letting this mind be in you which was also in Christ Jesus," Php 2:5; "Keep minding the same thing towards one another; stop minding the high things, but keep going along with the lowly. Stop becoming wise in yourselves," Ro 12:16.

### **John 13:15**

**Example** is the word of emphasis in this sentence. Jesus is our blueprint for our lives: "For ye are called unto this, because also Christ suffered for us, leaving for us an example in order that ye might be following after his steps," 1Pe 2:21; "Because he foreknew whom, also he predestinated to be conformed to the image of his Son, for he is the firstborn among many brethren," Ro 8:29.

**Did** is past tense meaning Jesus himself emphatically acted rightly to his disciples.

**Might be doing** is present tense subjunctive meaning the purpose of Jesus executing servitude is that these disciples themselves emphatically might be continuously carrying out likewise.

### **John 13:16**

**Verily** is the word of emphasis in this sentence. This means a faithful saying. The double emphasis means it is truly a faithful saying.

**Greater** is predicate adjective modifying the present tense verb "is." A comparative adjective means the servant is not more highly esteemed for ability, virtue, authority or power: "A disciple is not above the teacher, nor a bondman above his lord," Mt 10:24.

### **John 13:17**

**These things** is the word of emphasis in this sentence. This pronoun refers to the proper place of a servant.

**Know** is perfect tense meaning these disciples know intellectually their place.

**Should be doing** is present tense subjunctive meaning the condition of being well-looked upon by God is that these disciples should be continuously executing servitude: “Not everyone who is saying to me, LORD, LORD, will enter into the kingdom of the heavens; but the one who is doing the will of my Father who is in the heavens will enter,” Mt 7:21.

### John 13:18

#### VI. The Lord’s Supper, John 13:1-14:31

##### B. Discloser of a traitor, John 13:18-30

18 I am speaking **not** (of) all you; I Myself know whom I chose; but in order that the scripture may be fulfilled, the one who was eating the bread (with) Me lifted up his heel (against) Me. 19 **(From) this moment** I am telling you, (before) it came to pass, in order that whenever it should come to pass, ye may believe that I Myself am. 20 **Verily** verily I am saying to you, the one who is receiving whomsoever I should send, is receiving Me; and the one is receiving Me, is receiving the One who sent Me. 21 *Although Jesus* has said **these things** He was troubled in spirit, and testified and said, verily verily I am saying to you, “one (of) you will deliver Me up.” 22 Therefore the disciples were looking (upon) one another, *because* they are doubting (of) whom He is speaking. 23 But there was one of His disciples *who* is reclining (in) the bosom of Jesus, whom Jesus was loving; 24 therefore Simon Peter is making a sign to ask who it should be (of) whom He is speaking. 25 And that one who leaned thus (on) the breast of Jesus, is saying to Him, LORD, who is it? 26 Jesus is answering, it is that one to whom *after* I Myself dipped the morsel, I will give *it*. And after He dipped the morsel He is giving it to Judas Iscariot *son of Simon*. 27 And (after) the morsel, then Satan entered (into) him. Therefore Jesus is saying to him, what thou are doing, do quickly. 28 But no one of the ones who were reclining knew this (to) what He spoke to him. 29 For **some** were thinking, since Judas was having the bag, that Jesus is saying to him, buy what things we are having need (for) the feast; or in order that he may give something to the poor. 30 Therefore after that one has received the morsel He went out immediately; and it was night.

**Not** is the word of emphasis in this sentence. The negation is modifying the present tense verb “am present.” Jesus is not continuously mentioning concerning all of these disciples.

**Know** is perfect tense meaning Jesus himself emphatically knows intellectually the disciples whom our Lord picked out.

**May be fulfilled** is past tense in passive voice subjunctive meaning the purpose of betrayal is that Judas Iscariot may accomplish the prophecy of treachery: “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me,” Ps 41:9. “But that One who has answered said, the one who dipped in with me in the dish his hand, this one will deliver me up,” Mt 26:23; “But that One who has answered said to them, it is one of the twelve, who is dipping in with me in the dish,” Mr 14:20.

**Lifted up** is past tense meaning Judas Iscariot exalted himself to strike with brutal hatred. Judas has taken great delight in this cunning affliction through insolence and contempt. This is like an unruly horse,

which kicks at the one who owns him and feeds him: “men brethren, it was necessary for this scripture to have been fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas who has become guide to the ones who has taken Jesus,” Ac 1:16. Like Judas, Ahithophel the Gilonite, who was once David’s trusted counselor and the close friend who’s referred to in our text-verse, eventually hung himself, 2Sa 17:23, and thereby became a pre-shadow of Judas.

### **John 13:19**

**(From) this moment** are the words of emphasis in this sentence. This prepositional clause is referring to the treachery of Judas Iscariot. Jesus later also foretold of the denial of Peter. These terrible ordeals such as his death will prove further that Jesus is the Great I AM.

**Am telling** is present tense meaning Jesus is affirming to his disciples.

**Came to pass** is past tense infinitive translated with the use of time because of the preposition and article “(before): *pro tou*.” Jesus foretold this betrayal before it happened.

**Should come to pass** is past tense subjunctive meaning the time of this betrayal should happen.

**May believe** is past tense subjunctive meaning the purpose of this prophecy is that these disciples may trust that Jesus is I AM: “Jesus said to them, verily verily I am saying to you, before Abraham was I myself am,” Joh 8:58. MSS has this verb as present tense subjunctive meaning that these disciples would continue in their faith, but John used the past tense in other places for the purpose to grow their faith: “but if I am doing, even if ye should not be believing me, believe the works, in order that ye may perceive and may believe that the Father is in me, and I myself am in him,” Joh 10:38; “and I am rejoicing on account of you, in order that ye may believe, that I was not there; but let us keep going to him,” Joh 11:40; “And I myself knew that thou are hearing me always; but account of the crowd who had stood around I said it in order that they may believe that thou sent me,” Joh 11:42; “And now I have told you before it came to pass, in order that whenever it should become ye may believe,” Joh 14:29.

### **John 13:20**

**Verily** is the word of emphasis in this sentence. This means a faithful saying. The double emphasis on this word means a truly faithful saying.

**Am saying** is present tense meaning Jesus is affirming to his disciples.

**Should send** is past tense subjunctive meaning the condition of hosting Christ is that they accept the ones that Jesus should send. We are continuously obtaining God because God sent Jesus just as Jesus sent his apostles; “That one who is receiving you is receiving me; and that one who is receiving me is receiving the One who sent me,” Mt 10:40; “The one who is hearing you is hearing me, and the one who is rejecting you is rejecting me, and the one who is rejecting me is rejecting the One who sent me,” Lu 10:16.

### **John 13:21**

**These things** is the word of emphasis in this sentence. This pronoun refers to the saying in the previous verse concerning receiving the evangelists.

**Has said** is past tense participle translated with the use of concession: “*although*.” Most translations have translated this participle with the use of time: “When Jesus had said this.” Murdoch has translated with

the use of attendant circumstance: “These things said Jesus, and he was agitated in his spirit; and he testified, and said.”

**Was troubled and testified and said** all are past tenses meaning this betrayal distressed Jesus in spirit and our Lord implored and spoke: “And after he looked around for himself on them with anger, because he is being grieved at the hardness of their heart,” Mr 3:5.

**Am saying** is present tense meaning Jesus is continuously affirming to his disciples. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Will deliver up** is future tense meaning one out of these disciples will betray Jesus: “And while they were eating, he said, verily I am saying to you, one of you will deliver me up,” Mt 26:21; “and while they were reclining and were eating Jesus said, verily I am saying to you, one of you will deliver me up, who is eating with me,” Mr 14:18; “Moreover, behold, the hand of the one who is delivering me up is with me on the table; And indeed the Son of man is going according as it has been determined, but woe to that man by whom he is being delivered up,” Lu 22:21-22.

### John 13:22

**Were looking** is the word of emphasis in this sentence. This verb is imperfect tense meaning the disciples consequently were continuously gazing at each other: “And while they were grieving exceedingly they began to be saying to him each of them, am I myself he, LORD? No!” Mt 26:22; “And they began to be grieved, and to be saying to him, one by one, is it I? No! And another, is it I? No!” Mr 14:19; “And they themselves began to be questioning among themselves, this, who then may certainly be of them who was being about to be doing this,” Lu 22:23.

**Are doubting** is present tense participle translated with the use of cause: “*because*.” Murdoch agrees with this use while most translations do not render a use to this participle. These disciples are continuously being perplexed. Judas Iscariot played also the part of being embarrassed. What a hypocrite just like the religious rulers!

### John 13:23

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning John was one of our Lord’s disciples, who was leaning on Jesus’ breast as our Lord was continuously loving sacrificially him: “And that one who leaned thus on the breast of Jesus, is saying to him, LORD, who is it?” Joh 13:25; “But after Peter turned he is seeing the disciple whom Jesus was loving who is following, who also reclined at the supper on his breast and said, LORD, who is the one who is delivering thee up?” Joh 21:20; “This is that disciple who is bearing witness concerning these things, and who wrote these things: and we know that his witness is true,” Joh 21:24.

### John 13:24

**Is making a sign** is present tense meaning Simon Peter is continuously give a nod to John so that John would enquire which person it could be. This verb can also be found in Ac 24:10. MSS adds the present tense verb “is saying to him: *legei auto*” and the imperative verb “ask: *eipe*,” instead of this past tense infinitive verb “to ask: *puthesthai*.” Notice the two names that John is addressing Peter. This shows Peter in his weakness of faith.

**Is speaking** is present tense meaning Jesus is continuously affirming this betrayer.



### John 13:25

**Leaned** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of substantive modifying the pronoun “that one.” John fell into our Lord’s embrace in this manner. The adverb “thus: *houto*” is not found in TR. This adverb makes it easily done.

**Is saying** is present tense meaning John is continuously affirming to Jesus. This was done privately because Peter requested John to ask this question in the previous verse. The rest at the table did not realize what was going on but our Lord’s reply in the next verse indicates that Jesus’ reply was addressed openly to all. Judas Iscariot’s conversion afterwards seemed private with Jesus: “And Judas answered, who was delivering him up, and said, am I myself he, Rabbi? No! He is saying to him, thou thyself said,” Mt 26:25.

### John 13:26

**Is answering** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously giving an answer to the question that John proposed but from the other Gospels, it seemed an answer to the question from all the disciples: “And they began to be grieved, and to be saying to him, one by one, is it I? No! And another, is it I? No!” Mr 14:19.

**Dipped** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except ASV who translated with the use of attendant circumstance: “Jesus therefore answereth, he it is, for whom I shall dip the sop, and give it him.” Jesus himself emphatically immersed the unleavened bread temporarily in the broth made of bitter herbs. This verb is “*bapto*” and should not be confused with “*baptizo*.” The clearest example that shows the meaning of *baptizo* is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be ‘dipped’ (*bapto*) into boiling water and then ‘dipped’ (*baptizo*) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of dipping the vegetable, produces a permanent change. “But that One who has answered said, the one who dipped in with me in the dish his hand, this one will deliver me up,” Mt 26:23; “But that One who has answered said to them, it is one of the twelve, who is dipping in with me in the dish,” Mr 14:20; “Moreover, behold, the hand of the one who is delivering me up is with me on the table,” Lu 22:21. Jesus addressed this issue earlier but the disciples did not understand: “Jesus answered them, choose not I myself you the twelve, and one of you is a devil? Yes!” Joh 6:70.

**Dipped** is the word of emphasis in this sentence. Again this verb is past tense participle translated with the use of time: “*after*.”

**Will give... is giving** meaning the first is future tense, then is present tense meaning Jesus will give the fragment of unleavened bread and then our Lord is continuously delivering it to Judas Iscariot. This was last appeal to traitor as Judas wished it was not him: “And Judas answered, who was delivering him up, and said, am I myself he, Rabbi? No! He is saying to him, thou thyself said,” Mt 26:25. Was Judas worried that Jesus knew his plot?

### John 13:27

**(After) the morsel** are the words of emphasis in this sentence. This prepositional phrase refers to Judas partaking of this fragment of unleavened bread.

**Entered** is past tense meaning Satan took possession of Judas' body. There were two possessions of Satan. The first is here after the praise of Mary: "And Satan entered into Judas who is being surnamed Iscariot, who was of the number of the twelve," Lu 22:3. Judas continued his journey to our Lord's enemy while the other disciples were preparing for the Passover meal: "Then after one of the twelve who was being called Judas Iscariot, has gone to the chief priests," Mt 26:14; "And Judas the Iscariot, one of the twelve, went away to the chief priests, in order that he may deliver him up to them. And those ones who has heard rejoiced, and promised to give him money; and he was seeking how he may deliver him up," Mr 14:10-11. Jesus foretold earlier this event: "Jesus answered them, choose not I myself you the twelve, and one of you is a devil? Yes! But he was speaking of Judas Iscariot son of Simon; for this one was being about to be delivering him up, although he is one of the twelve," Joh 6:70-71. Then after the last supper, Satan entered again into Judas to finish the job: "And after supper took place, after the devil has put already into the heart of Judas Iscariot son of Simon, in order that he may deliver him up," Joh 13:2.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is consequently continuously affirming to Judas Iscariot.

**Do** is past tense imperative meaning Jesus exhorted Judas Iscariot to perform swiftly. The Jews wanted to arrest Jesus after the feast, but God dictates when these events will occur.

#### **John 13:28**

**This** is the word of emphasis in this sentence. This pronoun refers to the conversation between Jesus and Judas Iscariot.

**Knew** is past tense meaning there is not one disciples at the Lord's table knew by experience the conversation between Jesus and Judas Iscariot.

#### **John 13:29**

**Some** is the word of emphasis in this sentence. The focus is on certain ones of the disciples.

**Were thinking** is imperfect tense meaning certain ones of the disciples were continuously supposing that the conversation between Jesus and Judas Iscariot was about purchasing something for the feast or giving to the poor.

**Buy** is past tense imperative meaning Jesus exhorted Judas to purchase food for the Passover meal.

**May give** is past tense subjunctive meaning the purpose of purchasing food in order that Judas may deliver to the poor.

#### **John 13:30**

**Has received** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." Most translations agree with this use, except Murdoch and NET who translated with the use of attendant circumstance: "Judas took the piece of bread and went out immediately."

**Went out** is past tense meaning Judas Iscariot forsook forthwith the gathering of the Lord's Supper: "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths," Isa 59:7. It was dark outside at this moment: "The murderer

rising with the light killeth the poor and needy, and in the night is as a thief,” Job 24:14. This alludes to the time of day as darkness falls suddenly in the orient.

### John 13:31

VI. The Lord’s Supper, John 13:1-14:31

C. Discourse of love, John 13:31-35

31 **When** he went out Jesus is saying, now the Son of man was glorified, and God was glorified (in) Him. 32 If **God** was glorified (in) Him, also God will glorify Him (in) Himself, and immediately will glorify Him. 33 **Little children**, yet I am (with) you a little while. **Ye will seek** Me, and as I said to the Jews, "where I Myself am going, ye yourselves are not being able to come," also I am saying to you now. 34 I am giving to you a new **commandment**, in order that ye might be loving one another; according as I loved you, in order that ye yourselves also might be loving one another. 35 **(By) this** all will know that ye are My disciples, if ye should be having love (among) one another.

**When** is the word of emphasis in this sentence. It is a shame that most translations use this word for translating the use of time instead of using “after.” Unless you have the Greek text, an English reader would not know if this particle is used. This compound word consist of an article “who or which” and the particle “not only.” These two put together makes it a particle of time.

**Went out** is past tense meaning Judas Iscariot forsook the disciples at the Lord’s table.

**Is saying** is present tense meaning Jesus is continuously affirming.

**Was glorified** is past tense in passive voice meaning God magnified the son of man and Jesus magnified God the Father: “and now thou thyself glorify me, Father, with thyself, with the glory which I was having before the world was with thee,” Joh 17:5.

### John 13:32

**God** is the word of emphasis in this sentence. The focus is on God the Father.

**Was glorified** is past tense in passive voice meaning the condition of Jesus magnified God the Father.

**Will glorify** is future tense meaning God the Father will magnify the Son in himself and God the Father will forthwith magnify Jesus: “But Jesus answered them saying, the hour has come in order that the Son of man may be glorified,” Joh 12:23.

### John 13:33

**Little children** is the word of emphasis in this sentence. This noun is direct address as used in vocative. This nursery term is a kindly or affectionate address by our Lord to his disciples.

**A little while** is predicate adjective modifying the present tense verb “am.” Jesus is continuously being with his disciples still a brief time. This shortness of time is used often in the New Testament of the return of Christ: “Therefore Jesus knew that they were desiring to be asking him, and he said to them, are ye inquiring concerning this among one another, that I said, a little while and ye will see me?” Joh 16:19; “For yet a very little while, the One who is coming will come, and will not delay,” Heb 10:37.

**Will seek** is the word of emphasis in this sentence. This verb is future tense meaning these disciples will crave to find Jesus. Because of the perverted seeking of a sign, Mr 8:11-12, these religious rulers will die in their sins: "Therefore Jesus said again to them, I myself am going away, and ye will seek me, and ye will die in your sin; where I myself am going ye yourselves are not being able to come," Joh 8:21.

**Said** is past tense meaning Jesus spoke to the religious leaders. The conjunction after the verb of speaking is translated as quotation marks.

**Am saying** is present tense meaning Jesus is also continuously affirming to his disciples at this moment.

### **John 13:34**

**Commandment** is the word of emphasis in this sentence. This noun refers to a prescribed rule that our Lord is setting out for his disciples.

**Am giving** is present tense meaning Jesus is furnishing an unprecedented charge, which envelopes the royal law: "For the whole law is being fulfilled in one word, in which, thou will love thy neighbour as thyself," Ga 5:14; "If indeed ye are keeping the royal law according to the scripture, thou will love thy neighbour as thyself, ye are doing well," Jas 2:8; "Brethren, I am not writing to you a new commandment, but an old commandment, which ye were having from the beginning: the old commandment is the word which ye heard from the beginning," 1Jo 2:7. This sacrificial love towards one another were written in stone, but now these disciples have an example of this type of simplicity: "Stop owing anything to anyone, unless to be loving one another: for the one who is loving the other, has fulfilled the law," Ro 13:8; "Beloved, if God so loved us, also we ourselves are owing to be loving one another," 1Jo 4:11; "And we are having this commandment from him, in order that the one who is loving God might be loving his brother also," 1Jo 4:21.

### **John 13:35**

**(By) this** are the words of emphasis in this sentence. This prepositional clause refers to the new commandment from the previous verse.

**Will know** is future tense meaning collectively all will know by experience true followers of Christ because they are witnessing kindness towards one another. Many churches are having internal bickering that the world outside are seeing Christian cannibals as we devour each other: "But if ye are biting and devouring one another, keep seeing do not be consumed by one another," Ga 5:15. No wonder many are turned away from the Gospel! Tertullian writes about the early church: "Spies went into the Christian gathering and came back with a report something like this: These Christians are very strange people. They meet together in an empty room to worship. They do not have an image. They speak of One by the name of Jesus, who is absent, but whom they seem to be expecting at any time. And my, how they love him and how they love one another."

**Should be having** is present tense subjunctive meaning the purpose of a perfect testimony is that Christians should be continuously possessing sacrificial love among one another: "We ourselves know that we have passed from death to life, because we are loving the brethren; the one who is loving not his brother, is abiding in death," 1Jo 3:14; "And we are having this commandment from him, in order that the one who is loving God might be loving his brother also," 1Jo 4:21. We cannot judge who is saved or not in a divided church, but we know from these passages, there are wolves among the sheep in these assemblies.

## John 13:36

### VI. The Lord's Supper, John 13:1-14:31

#### D. The denial of Peter foretold, John 13:36-38

36 Simon Peter **is saying**, LORD, where are Thou going? Jesus **answered** him, where I am going thou are not being able to follow now; but thou will follow Me afterwards. 37 Peter **is saying** to Him, LORD, why am I not being able to follow Thee now? Yes! I will lay down my **life** (for) Thee. 38 Jesus **answered** him, will thou lay down thy life (for) Me? **Verily** verily I am saying to thee, in no wise *the* cock will crow until thou will deny Me thrice.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Simon Peter is continuously affirming. Notice the two names that John is addressing Peter. This shows Peter in his weakness of faith.

**Are going** is present tense meaning Jesus is continuously departing. This question puzzled Peter just as the religious leaders were confounded, Joh 7:35 8:21. The devil could not control Peter as Judas Iscariot because he was a child of God, but Simon Peter's problem was trusting his own flesh. Peter could not accept that Jesus had to go away.

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to Peter's plea.

**Will follow** is future tense meaning Peter will accompany Jesus in death much latter: "Verily verily I am saying to thee, when thou was younger thou was girding thyself, and thou was walking where thou was desiring; but whenever thou should be old thou will stretch forth thy hands, and another will gird thee, and will bring thee where thou are not desiring. But he said this signifying by what death he will glorify God. And after he said this he is saying to him, keep following me," Joh 21:18,19.

## John 13:37

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Peter is continuously affirming to Jesus.

**To follow** is past tense infinitive with the use of completing the present tense verb "am being able." The negation "not: *ou*" with the question is expected answer: Yes!

**Life** is the word of emphasis in this sentence. The focus is on Peter's loyalty: "And that one said to him, LORD, I am ready both to be going to prison and to death with thee," Lu 22:33.

**Will lay down** is future tense meaning Peter will risk his own life for Jesus. These are hollow words of affection!

## John 13:38

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to Peter's loyalty.

**Verily** is the word of emphasis in this sentence. This means a faithful saying. The double emphasis means this is truly a faithful saying: “Jesus was saying to him, verily I am saying to thee, during this night, before the cock crew, thou wilt deny me thrice,” Mt 26:34. “And Jesus is saying to him, verily I am saying to thee, today thou in this night, before the cock crew twice, thyself wilt deny me three times,” Mr 14:30.

**Will in no wise crow** is future tense with double negation meaning a rooster will not in any way emit a sound on this given day: “And that One said, I am telling thee, Peter, a cock will in no wise crow today before I know not thou wilt deny three times,” Lu 22:34.

**Will deny** is future tense meaning Peter will affirm no acquaintance or connection with Jesus three times: “Then he began to be cursing and to be swearing, I know not the man! And immediately a cock crew,” Mt 26:74; “And Peter said, man, I know not what thou are saying. And immediately, while he was yet speaking the cock crew,” Lu 22:60.

### John 14:1

#### VI. The Lord’s Supper, John 13:1-14:31

##### E. Discourse of their future home, John 14:1-11

1 **Stop** letting your heart be troubled; ye are believing (on) God, keep believing also (on) Me. 2 There are many abodes (**in**) **the house** of My Father; but if not I possibility told you; I am going to prepare a place for you. 3 And if **I should go** and should prepare a place for you, I am coming again and will receive you (to) Myself; in order that where I Myself am ye yourselves might be also. 4 And ye know **where** I Myself am going and ye know the way. 5 **Thomas is saying** to Him, LORD, we know not where Thou are going, and how are we being able to know that way? 6 **Jesus is saying** to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me. 7 If **ye had known** Me, ye possibility had known also My Father; and (from) now ye are knowing Him, and have seen Him. 8 **Philip is saying** to Him, LORD, show us the Father, and it is being sufficient to us. 9 **Jesus is saying** to him, I am (with) you so long time, and have thou not known Me, Philip? Yes! **The one** who had seen Me, has seen the Father; and how are thou thyself saying, show us the Father? 10 Are thou **not** believing that I Myself *am* (in) the Father, and the Father is (in) Me? Yes! **The words which** I Myself am speaking to you, I am not speaking (from) Myself; but the Father Who is abiding (in) Me Himself is doing the works. 11 **Keep believing** Me that I Myself *am* (in) the Father, and the Father (in) Me; but if not, keep believing Me (because of) the works themselves.

**Stop** is the word of emphasis in this sentence. The negative particle modifies the present tense in passive voice imperative verb “letting be troubled.” Jesus is continuously exhorting his disciples to stop letting this news of the exodus of our Lord keep perplexing their minds, which will lead to doubts: “I am leaving peace with you, I am giving my peace to you; not as the world is giving, I myself am giving to you; stop letting your heart be troubled, nor let it keep fearing,” Joh 14:27.

**Keep believing** is present tense imperatives meaning Jesus is continuously exhorting his disciples to keep trusting in our Lord as they are continuously trusting unto God: “From this moment I am telling you, before it came to pass, in order that whenever it should come to pass, ye may believe that I myself am,” Joh 13:19. All these events are unfolding so fast, but they need not to be discouraged as God is fulfilling all his promises: “When he went out Jesus is saying, now the Son of man was glorified, and God was glorified in him. If God was glorified in him, also God will glorify him in himself, and immediately will glorify him,” Joh 13:31-32. There are four possibilities with this verb as this verb is spelled the same way

as imperative and indicative. First, they could be both imperatives as translated here, in which most translations have adhered. Secondly, they could be both translated as indicatives as Luther has done. Thirdly, the first could be translated as indicative and the second as imperative as AMP, EMTV, Moffat, AV and NET have done. Finally, the first could be translated as imperative and the second as indicative.

### **John 14:2**

**(In) the house** are the words of emphasis in this sentence. This prepositional clause refers to heaven where our Lord is preparing a place for us: “The LORD looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth,” Ps 33:13-14; “Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?” Isa 63:15. This heavenly home has many resting-places like where travelers found “stations” along the road to find refreshment. This word “abodes: *mone*” is only found and in Joh 14:23. This coined Greek word by John is to express that God is present there: “and thus we will be always with the LORD,” 1Th 4:17. Many means that there is room enough for all believers. This adjective does not mean diversity as some teach different degrees of heavenly riches, but to their number, as many as there are believers.

**Told** is past tense meaning the condition of Jesus speaking this fact. Jesus would have not told this fact if this heavenly home with dwelling places for each of us was not true!

**To prepare** is past tense infinitive with the use of purpose meaning Jesus is continuously going away for the purpose to made ready a space for each of us.

### **John 14:3**

**Should go** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of our Lord’s return is that Jesus should depart from this life.

**Should prepare** is also past tense subjunctive meaning the condition of our Lord’s return is that Jesus should also make ready a space for us.

**Might be** is present tense subjunctive meaning the purpose of our Lord’s return is that we ourselves emphatically might be also where Jesus I AM: “and thus we will be always with the LORD,” 1Th 4:17.

### **John 14:4**

**Where** is the word of emphasis in this sentence. This particle brings us back to our heavenly abode mentioned in verse 2.

**Know** is perfect tense meaning these disciples know intellectually the place where Jesus himself emphatically is continuously going and they know intellectually the means to arrive there. Many religions have changed the journey from faith in our Lord Jesus to deeds: “Therefore Simon Peter answered him, LORD, to whom will we go? Thou are having words of eternal life,” Joh 6:68; “The one who is believing on the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding on him,” Joh 3:36. False teachers have changed this simple trust in our Lord’s finished work on the cross to another gospel: “I am wondering that thus quickly ye are being changed from the One who called you in grace of Christ, to a different glad tidings,” Ga 1:6. These cults and religions have rejected the deity of Christ: “For if indeed the one who is coming is proclaiming another Jesus whom we proclaimed not, or ye are receiving a different Spirit Which ye received not, or different

glad tidings which ye accepted not, ye were bearing with it well,” 2Co 11:4; “Who is the liar but that one who is denying that Jesus is the Christ? This is that antichrist who is denying the Father and the Son,” 1Jo 2:22. These antichrists also rejected that God was manifested in the flesh: “And every spirit which is confessing not Jesus Christ who has come in the flesh is not of God: and this is that spirit of the antichrist, which ye heard it is coming, and now it is already in the world,” 1Jo 4:3; “because many deceivers, who were not confessing Jesus Christ who was coming in the flesh entered into the world; this is the deceiver and the antichrist,” 2Jo 1:7.

### **John 14:5**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Thomas is continuously affirming to Jesus. Thomas is slow in understanding: “concerning whom our discourse is much and difficult in interpretation to be speaking, since ye have become sluggish in hearing,” Heb 5:11. Even after the resurrection, the disciples were still confused: “And he himself said to them, O senseless and slow of heart to be believing in all which the prophets spoke. Was it not necessary for Christ to suffer these things, and to enter into his glory? Yes!” Lu 24:25-26.

**To know** is perfect tense infinitive with the use of completing the present tense verb “are being able.” Thomas was speaking on behalf of the other disciples affirming that they know not intellectually that way as Peter was willing to lay down his life, Joh 13:37, as Thomas also proclaimed: “Therefore Thomas said, the one who is being called Didymus, to the fellow-disciples, let us ourselves keep going, in order that we may die with him.” Joh 11:16. Thomas slow belief continued even after the resurrection: “Therefore the other disciples were saying to him, we have seen the LORD. But that one said to them, unless I should see the mark of the nails in his hands, and should put my finger into the mark of the nails, and should put my hand into his side, I will in no wise believe,” Joh 20:25. Many today are striving to find their own way through works.

### **John 14:6**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Thomas. Jesus is not only that way, but also the truth and the life. Our Lord is the way because he is the door: “I myself am that Door: if anyone should enter in by me he will be saved, and will go in and will go out, and will find pasture,” Joh 10:9. Our Lord is the truth because he is the vine: “I myself am the True Vine, and my Father is the Husbandman,” Joh 15:1; “For the law was given through Moses; the grace and the truth came through Jesus Christ,” Joh 1:17. Our Lord is the life because he is the living bread: “I myself am that Living bread, who came down out of the heaven: if anyone should eat of this Bread he will live for ever. And this bread also which I myself will give, is my flesh, which I will give for the life of the world,” Joh 6:51. Because of this, our Lord is the resurrection and the life: “Jesus said to her, I myself am the resurrection and the life: the one who is believing on me, if also he should die will live,” Joh 11:25; “GUV And this is the witness, that God gave to us eternal life; and this same life is in his Son. The one who is having the Son, is having that life; the one who is having not the Son of God, is having not that life,” 1Jo 5:11-12.

**Is coming** is present tense meaning there is only one way to God, it is continuously following Jesus: “And there is not salvation in any way even one other; for neither there is another name under the heaven which has been given among men, by which it is necessary for us to be saved,” Ac 4:12. What a narrow statement! How can the Muslims admit that Jesus is a prophet when they must go through only Jesus? “Everyone who is denying the Son, is having neither the Father,” 1Jo 2:23.

### **John 14:7**



**Had known** is the word of emphasis in this sentence. This verb is pluperfect tense meaning the condition of these disciples of fully knowing Jesus personally, they would have known personally also God the Father: “Who being the effulgence of his glory and the exact expression of his substance, and upholding all things by the word of his power, after he made by himself the purification of our sins, sat down on the right hand of the greatness on high,” Heb 1:3.

**Are knowing** is present tense meaning these disciples are now continuously knowing God personally. This “now” refers to the time of glorification that these disciples are fully understanding: “When he went out Jesus is saying, now the Son of man was glorified, and God was glorified in him,” Joh 13:31; “All things were delivered to me by my Father and no one is knowing exactly the Son except the Father; nor anyone is knowing exactly the Father except the Son, and the Son should be willing to reveal him to whoever,” Mt 11:27.

**Have seen** is perfect tense meaning these disciples have seen with their eyes God. What a statement of the deity of Christ! To see Jesus is to see the Father: “No one has seen God at any time; the only begotten Son, the One who is in the bosom of the Father, the Same declared him,” Joh 1:18; “Because it is God, who spoke out of darkness that light gave light, who gave light in our hearts, for the radiance of the knowledge of the glory of God in the face of Jesus Christ,” 2Co 4:6; “Who is the image of God the invisible, firstborn of all creation,” Col 1:15.

#### **John 14:8**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Philip is continuously affirming to Jesus. First, we have Peter who said that he would die for Jesus, Joh 13:37. Secondly, we find Thomas asking the whereabouts of our Lord’s departure, Joh 14:5. Now Philip is requesting the presence of God the Father. It is Jesus who found Philip, Joh 1:43, preached in Samaria, Ac 8:5, and the Ethiopian Eunuch, Ac 8:34. Philip is from the same town of Bethsaida as Andrew and Peter, Joh 1:44. Philip is a soul-winner as he found Nathanael, Joh 1:45. Jesus tested Philip’s faith during the feeding of 5,000 people, Joh 6:5-7. By this, he is called Philip the evangelist, Ac 21:8. The Greeks summoned Philip to see Jesus because of his Greek name, Joh 12:21. Philip is counted as one of the twelve apostles, Mr 3:18.

**Show** is past tense imperative meaning Philip exhorted Jesus to expose to their eyes God the Father. We wanted proof of the Heavenly Father. Philip did not understand that Jesus has come in the image of God: “Who is the image of God the invisible, firstborn of all creation,” Col 1:15; “Who being the effulgence of his glory and the exact expression of his substance, and upholding all things by the word of his power, after he made by himself the purification of our sins, sat down on the right hand of the greatness on high,” Heb 1:3. Philip was hoping for a theophany, Ex 33:18. As Moses wanted to see the glory of God, the Almighty expressed that no man see God’s face and live, Ex 33:20.

**Is being sufficient** is present tense meaning this evidence is continuously being enough to defend his faith. What is being sufficient? It is the miracles and teachings of Jesus: “The works which I myself am doing in the name of my Father, these things are bearing witness concerning me,” Joh 10:25; “but if I am doing, even if ye should not be believing me, believe the works, in order that ye may perceive and may believe that the Father is in me, and I myself am in him,” Joh 10:38; “The words which I myself speaking to you, I am not speaking from myself; but the Father who is abiding in me himself is doing the works,” Joh 14:10.

#### **John 14:9**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Philip.

**Have not known** is perfect tense with negation meaning Philip has known Jesus personally, as he was travelling with Jesus for a long time, over three years. The negation “not: *ouch*” with a question is expected answer: Yes!

**The one** is the word of emphasis in this sentence. This article is the subject of the perfect tense verb “has seen,” meaning the person who had seen with his eyes Jesus has seen with his eyes God the Father. Jesus does not have to pull aside the veil to disclose the great glory of the Father, Joh 4:24. God the Father is Christ-like. Jesus is not a mere man, he was God, no less than the Father, and in him the Father was displaying himself as such, Joh 1:18. Jesus is declaring God the Father. Moses saw the glory of God. Isaiah had a vision of the glory of God. In Christ there is a much greater revelation of God than anything in the Old Testament.

**Are saying** is present tense meaning Philip himself emphatically is continuously affirming after being with Christ for over three years!

#### **John 14:10**

**Not** is the word of emphasis in this sentence. This negative particle with a question is expected answer: Yes!

**Are believing** is present tense meaning Philip is continuously trusting that Jesus himself emphatically is in the Father and the Father is in our Lord. This shows that Philip is saved, not like some: “in whom the god of this age blinded the thoughts of the unbelieving, so as the radiancy of the glad tidings of the glory of the Christ became not forth to them, who is image of God,” 2Co 4:4.

**The words** is the word of emphasis in this sentence. This noun is cognate of the present tense verb “am speaking.” Jesus himself emphatically is continuously uttering these utterings from the Father to Philip.

**Is doing** is present tense meaning God himself emphatically is continuously executing these deeds: “But Jesus answered them, my Father is working until now, and I myself am working,” Joh 5:17.

#### **John 14:11**

**Keep believing** is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus is continuously exhorting that these disciples keep trusting Jesus that Christ himself is in the Father and the Father is in our Lord: “but if I am doing, even if ye should not be believing me, believe the works, in order that ye may perceive and may believe that the Father is in me, and I myself am in him,” Joh 10:38. Jesus repeats his teachings for better understanding: “But I myself am having the witness greater than John; for the works which the Father gave me in order that I may complete them, these works which I myself am doing, they are bearing witness concerning me that the Father has sent me,” Joh 5:36. Talk is cheap, but our Lord’s miracles should convince anyone!

#### **John 14:12**

VI. The Lord’s Supper, John 13:1-14:31

#### F. Discourse on prayer, John 14:12-15

12 **Verily** verily I am saying to you, the one who is believing (on) Me, the works which I Myself am doing, also that one will do, and he will do greater than these, because I Myself am going (to) My Father. 13 And **whatsoever** ye should ask (in) My name, I will do this, in order that the Father may be glorified (in) the Son. 14 If ye are asking **anything** (in) My name, I Myself will do *it*. 15 If **ye are loving** Me, keep My commandments.

**Verily** is the word of emphasis in this sentence. This means a faithful saying. The double emphasis means this is a truly faithful saying.

**Am doing** is present tense meaning Jesus himself emphatically is continuously executing the deeds.

**Will do** is future tense meaning the believer will execute also and will execute greater deeds than these works: “And these signs will follow the ones who are believing: they will throw out demons in my name; they will speak new tongues,” Mr 16:17; “And he took him by the right hand and raised him up; and immediately his feet and ankle bones were strengthened,” Ac 3:7; “For of many of the ones who were having unclean spirits, they went out crying with a loud voice; and many who had been paralysed and lame ones were healed,” Ac 8:7; “And Peter said to him, Aeneas, Jesus the Christ is healing thee; rise up and spread a couch for thyself. And he rose up immediately,” Ac 9:34; “But after Peter has put out all, he bowed the knees and prayed; and he turned to the body and said, Tabitha, arise. And that one opened her eyes; and she who has seen Peter sat up,” Ac 9:40; “and all were filled with the Holy Spirit, and began to be speaking with other tongues, as the Spirit was giving to them to be uttering forth,” Ac 2:4. A list of miracles are here, but no greater miracle, which our Lord has brought is the empty tomb. These deeds are greater achievements in the early Church bringing people to repentance and salvation.

**Am going** is present tense meaning Jesus himself emphatically is continuously departing from this life unto the Father.

#### John 14:13

**Whatsoever** are the words of emphasis in this sentence. This article, pronoun and particle combine as the direct object of the past tense subjunctive meaning the condition of our Lord’s executing their desires is that the believers should request in Jesus’ name: “Keep asking, and it will be given to you; keep seeking, and ye will find; keep knocking, and it will be opened to you,” Mt 7:7; “and whatever things ye should ask in prayer, if ye are believing, ye will receive for yourselves,” Mt 21:22; “But if anyone of you is lacking wisdom, let him keep asking from God who is giving to all freely, and is reproaching not, and it will be given to him,” Jas 1:5; “And whatsoever we should be asking, we are receiving from him, because we are keeping his commandments, and are practising the pleasing things before him,” 1Jo 3:22; “And this is the boldness which we are having towards him, that if we should be asking anything for ourselves according to his will, he is hearing us,” 1Jo 5:14.

**May be glorified** is past tense in passive voice subjunctive meaning the purpose of Jesus fulfilling their desires is that the Son may honour the Father: “and every tongue may confess that Jesus Christ is LORD to the glory of God the Father,” Php 2:11.

#### John 14:14

**Anything** is the word of emphasis in this sentence. This pronoun is direct object to the present tense verb “are asking.” Notice the condition of believers continuously requesting anything in our Lord’s name. This

shows that it is upon the believer to trust in his request, but needs to ask in accordance with his will: "Until now ye not asked anything in my name: keep asking, and ye will receive, in order that your joy might be full," Joh 16:24.

**Will do** is future tense meaning Jesus himself will perform this request. This is a promise, which Jesus will fulfill. Many times we think that God the Father is hearing our prayers, but here it is Jesus himself will answer prayer. We are invoking God the Father, but are praying in Christ's name: "Help us, oh God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake," Ps 79:9.

### John 14:15

**Are loving** is the word of emphasis in this sentence. This verb is present tense meaning the believers are continuously loving Jesus sacrificially. This is conditional based upon if this love is genuine. This authentic love will execute working faith: "But someone will say, thou thyself are having faith and I myself am having works; then the writer replies show me thy faith from thy works, and I myself will show thee my faith from my works," Jas 2:18; "The one who is saying, I have known him and is not keeping his commandments, is a liar and that truth is not by this," 1Jo 2:4; "If anyone should say: "I am loving God," and should be hating his brother, he is liar; for how is the one who is not loving his brother whom he has seen, being able to be loving God whom he has not seen?" 1Jo 4:20; "We are knowing by this, that we are loving the children of God, whenever we are loving God and should be keeping his commandments," 1Jo 5:2.

**Keep** is past tense imperative meaning Jesus exhorted believers to observe our Lord's commandments: "For this is that love of God, in order that we might be keeping his commandments; and his commandments are not burdensome," 1Jo 5:3. The royal law is simple to love God with all our hearts and to love our neighbor as ourselves: "If indeed ye are keeping the royal law according to the scripture, thou will love thy neighbour as thyself, ye are doing well," Jas 2:8. Loving Jesus makes it easy to love our brethren in the Lord. Faith without love is nothing: "And if I should be having prophecy, and should know all hidden things, and all knowledge, and if I should be having all faith, so as to be removing mountains, but I should not be having love, I am nothing," 1Co 13:2.

### John 14:16

#### VI. The Lord's Supper, John 13:1-14:31

##### G. Promise of the Holy Spirit, John 14:16-31

16 And **I** Myself will ask the Father, and He will give to you another Paraclete, in order that he might be remaining (with) you (for) ever, 17 the Spirit of truth, whom the world is not being able to receive, because it is perceiving Him not, nor it is knowing Him; but ye yourselves are knowing Him, for He is abiding (with) you, and will be (in) you. 18 I will **not** leave you orphans; I am coming (to) you. 19 **Yet** a little while and the world is seeing Me no longer, but ye yourselves are seeing Me: because I Myself am living, ye yourselves also will live. 20 **(In) that day** ye yourselves will know that I Myself *am* (in) My Father, and ye yourselves (in) Me, and I Myself (in) you; 21 the one who is having My commandments and are keeping them, that one is the one who is loving Me; but the one who is loving Me, will be loved (by) My Father; and I Myself will love Him, and will manifest Myself to him. 22 Judas not the Iscariot **is saying** to Him, LORD, and what has occurred that Thou are being about to be manifesting Thyself to us, and not to the world? 23 Jesus **answered and said** to him, if anyone should be loving Me, he will keep My word, and My Father will love him, and We will come (to) him, and We will make an abode (with)

him. 24 **The one** who is not loving Me, is not keeping My words; and the word which ye are hearing is not mine, but of the Father Who sent Me. 25 I have said **these things** to you, *while* I was abiding (with) you; 26 but the Paraclete, the Holy Spirit, Whom the Father will send (in) My name, that One will teach you all things, and will bring you to remembrance all things which I said to you. 27 I am leaving **peace** with you, I am giving My peace to you; not as the world is giving, I Myself am giving to you; stop letting your heart be troubled, nor let it keep fearing. 28 **Ye heard** "I Myself said to you, I am going away and I am coming (to) you. If ye loved Me, ye possibility rejoiced that I said, I am going (to) the Father; for My Father is greater than Me." 29 And **now** I have told you (before) it came to pass, in order that whenever it should become ye may believe. 30 I will speak **no** longer much (with) you; for the prince of the world is coming, and he is having nothing (in) Me; 31 but in order that the world may know that I am loving the Father, and as the Father commanded Me, I am doing thus; keep rising up, let us keep going hence.

**I**, is the word of emphasis in this sentence. The focus is on our Lord Jesus.

**Will ask and will give** both are future tenses meaning Jesus himself emphatically will request the Heavenly Father and God will furnish to the disciples another assistant. The Holy Spirit destined to take the place of Christ with the apostles after our Lord's ascension to the Father, to lead them to a deeper knowledge of the gospel truth, and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom: "I am not making request in order that thou may take them out of the world, but in order that thou may keep them out of the evil," Joh 17:15; "And I am not making request only for these, but also for the ones who will believe through their word on me," Joh 17:20.

**Might be remaining** is present tense subjunctive meaning the purpose of this Helper is that the Holy Spirit might continuously be abide with the believers forever: "but the Paraclete, the Holy Spirit, whom the Father will send in my name, that One will teach you all things, and will bring you to remembrance all things which I said to you," Joh 14:26; MSS has this verb as "might be: *eimi*." Notice Jesus is our Paraclete: "And if anyone should sin, we are having a paraclete with the Father, Jesus Christ the righteous," 1Jo 2:1. Our Lord is requesting for another of like kind Paraclete: "But whenever the Paraclete should come, whom I myself will send to you from the Father, the Spirit of truth, who is going forth from the Father, that One will bear witness concerning me," Joh 15:26; "But I myself am saying the truth to you, it is being profitable for you in order that I myself may go away; for if I myself should not go away the Paraclete will not come to you; but if I should go, I will send him to you," Joh 16:7; "but whenever that One should come, the Spirit of truth, he will guide you into all the truth; for he will not speak from himself, but whatsoever he should hear he will speak, and he will announce the coming things to you," Joh 16:13; "Then the assemblies throughout the whole of Judea and Galilee and Samaria indeed were having peace, because they are being built up and are going on in the fear of the LORD, and they were being increased in the comfort of the Holy Spirit," Ac 9:31; "The Spirit himself is bearing witness with our spirit, that we are children of God," Ro 8:16; "And in like manner also the Spirit is jointly helping our weaknesses; for that which we should pray for according as it is necessary, we know not, but Spirit himself is making intercession for us with groanings inexpressible," Ro 8:26.

### John 14:17

**To receive** is past tense infinitive with the use of completing the present tense verb "is being able." The unsaved are not continuously being capable to claim the Spirit of truth. There are many religious people claiming the baptism of the Holy Spirit whether through the Charismatic movement with the Roman Catholic Church or the Pentecostal movement. They are mixing truth and error, which always unpurified. If you mix a clean glass of water and pollute it with toxic, it will always be unclean water. The world cannot partake of the Holy Spirit as it rejects the simple doctrine of salvation. We are saved by grace through faith in Jesus Christ, not of works less anyone should boast, Eph 2:8-9. Notice this Spirit of truth

is in the neuter case but we translate the article “whom: *o*” as masculine because the Holy Spirit is a person, not a mere influence: “that One will teach you,” Joh 14:26. This pronoun “that One: *ekeinos*” here is masculine to show the person of the Holy Spirit.

**Is not perceiving nor is knowing** both are present tenses with negation meaning the world is not continuously considering nor is continuously knowing the Holy Spirit by experience: “The Spirit himself is bearing witness with our spirit, that we are children of God,” Ro 8:16; “But the natural man is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know them, because he is being spiritually discerned,” 1Co 2:14; “Because the mind of the flesh is enmity towards God: for it is not being subject to the law of God, but for neither it is being able to be subject,” Ro 8:7. If the world rejects Jesus, it will likewise not receive the Holy Spirit: “He was in that world, and that world became through him, and that world knew him not,” Joh 1:10.

**Are knowing** is present tense meaning these disciples themselves emphatically are continuously knowing the Holy Spirit by experience. Notice Judas Iscariot is not present now: “We ourselves are of God; the one who is knowing God, is hearing us; who is not of God, he is not hearing us. Out of this we are knowing the spirit of truth and the spirit of error,” 1Jo 4:6.

**Is abiding** is present tense meaning the Holy Spirit is continuously remaining with these believers: “And ye yourselves received the anointing from him, which is abiding in you, and ye are not having need in order that anyone might be teaching you; but as that same anointing is teaching you concerning all things, and it is true, and it is not a lie; and even as it taught you, ye will abide in him,” 1Jo 2:27. The Holy Spirit is continuously in the midst of them.

**Will be** is future tense meaning the Holy Spirit will take a form during Pentecost. At that time, in the midst of them, but also in their hearts as God has formed a new covenant: “But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people,” Jer 31:33; “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises,” Heb 8:6; “This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them,” Heb 10:16.

### **John 14:18**

**Not** is the word of emphasis in this sentence. This negative adverb modifies the future tense verb “will leave.” Jesus will not depart these disciples in the manner that they are without a guide. These disciples will not be abandoned or unprotected.

**Am coming** is present tense meaning even though Jesus is departing, our Lord is continuously appearing to them: “And if I should go and should prepare a place for you, I am coming again and will receive you to myself; in order that where I myself am ye yourselves might be also,” Joh 14:3; “Ye heard I myself said to you, I am going away and I am coming to you. If ye loved me, ye possibly rejoiced that I said, I am going to the Father; for my Father is greater than me,” Joh 14:28; “For where two or three are gathered together unto my name, I am there in the midst of them,” Mt 18:20. As the promise of the Holy Spirit, as Jesus leaves this earth, the Holy Spirit is continuously coming to abide with the believers. The Holy Spirit will connect the believers with the Heavenly Father, so they will not be fatherless.

### **John 14:19**

**Yet** is the word of emphasis in this sentence. This adverb modifies the present tense verb “is seeing.” The world is continuously not still considering Jesus in a little while any longer. The world has noticed our Lord’s ministry, but to the world, Jesus will only be historical figure.

**Are seeing** is present tense meaning these disciples themselves are continuously considering Jesus.

**Am living** is present tense meaning Jesus himself emphatically is the author of life: “but ye killed the Author of life; whom God raised up from among the dead, whereof we ourselves are witnesses,” Ac 3:15.

**Will live** is future tense meaning these disciples themselves will also live in all fullness through the life of the Spirit: “And this is the witness, that God gave to us eternal life; and this same life is in his Son,” 1Jo 5:11. Because Christ has risen, we will also.

#### **John 14:20**

**(In) that day** are the words of emphasis in this sentence. This time is the day of Pentecost.

**Will know** is future tense meaning these disciples themselves will know by experience on the day of Pentecost that Jesus himself emphatically is in the Father. These disciples will experience the mighty works on the descending Holy Spirit as they all spoke in tongues that day. This miracle for that time gave these disciples an experience to strengthen their faith in our Lord Jesus Christ: “Are thou not believing that I myself am in the Father, and the Father is in me? Yes! The words which I myself speaking to you, I am not speaking from myself; but the Father who is abiding in me himself is doing the works,” Joh 14:10. The saying in Christ means salvation; and Christ in us means sanctification. We are knowing by experience that we are saved as the Holy Spirit testifies to our spirit: “The Spirit himself is bearing witness with our spirit, that we are children of God,” Ro 8:16. Also we are knowing by experience that Christ is in us when we stand complete in our Lord: “I have been crucified with Christ; yet I am living, no longer I myself, but Christ is living in me; but that which now I am living in flesh, I am living in faith, that faith of the Son of God, who loved me and gave himself for me,” Ga 2:20.

#### **John 14:21**

**Will be loved** is future tense in passive voice meaning God will love sacrificially the one who is continuously sacrificially loving Jesus because he is continuously loving sacrificially his brethren: “I am giving to you a new commandment, in order that ye might be loving one another; according as I loved you, in order that ye yourselves also might be loving one another,” Joh 13:34; “And this is his commandments, in order that we may believe on the name of his Son Jesus Christ, and might be loving one another, even as he gave commandment to us,” 1Jo 3:23; “Beloved, if God so loved us, also we ourselves are owing to be loving one another,” 1Jo 4:11.

**Will love and will manifest** both are future tense meaning Jesus will love sacrificially that person who is loving sacrificially his brethren and will appear himself to that one: “Behold, I have stood at the door and am knocking; if anyone should hear my voice and should open the door, and I will come in to him, and will sup with him, and he himself will sup with me,” Re 3:20. This manifestation is the indwelling of the Holy Spirit, which Judas in the next verse did not understand.

#### **John 14:22**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Judas is continuously affirming to Jesus. This Judas who is brother of James, the Son of Alphaeus: “Judas brother

of James, and Judas Iscariot, who also became the betrayer,” Lu 6:16. He is also called Lebbaeus Thaddaeus is one of the twelve apostles: “Philip, and Bartholomew; Thomas, and Matthew the tax-gatherer; James the son of Alphaeus, and Lebbaeus who was surnamed Thaddaeus,” Mt 10:3.

**Has occurred** is perfect tense meaning our Lord’s presence has happened. In Judas’ mind, the Messiah is here! Judas is astonished like the other apostles that our Lord is not taking his kingdom. The conjunction “and: *kai*” is not found in TR with this verb. Judas is continuing the thought from our Lord that he said “he will manifest himself to the believers only” in the previous verse. This conjunction is the expression of surprise. This question puzzled Judas as he understood only the physical appearance of our Lord. Other disciples later were still confused: “Therefore some of his disciples said to one another, what is this which he is saying to us, a little while and ye will see me? And I myself am going away to the Father?” Joh 16:17.

**To be manifesting** is present tense infinitive with the use of completing the present tense verb “are being about.” Jesus is continuously intending to be continuously disclosing himself to his disciples, not to the world. The Jewish thought is that the Messiah is declaring himself to the world, but this is the mystery where these disciples understood not the spiritual kingdom of the church must first take place. Our Lord’s earthly brothers exhorted Jesus to seize the kingdom: “for no one is doing anything in secret, and he himself is seeking to be in public. If thou are doing these things, manifest thyself to the world,” Joh 7:4.

### John 14:23

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to Judas’ question of manifestation, but Jesus continues his discourse, as if he had not heard the question of Judas. Our Lord does not appear to reply directly to the question of Judas. Judas tries to sidetrack our Lord’s teaching on the coming of another Paraclete, but Jesus goes back to this teaching of the indwelling of the Holy Spirit.

**Should be loving** is present tense subjunctive meaning the condition of loving his brethren is that this believing should be continuously loving sacrificially Jesus. We must first love God to be able to love our neighbor.

**Will love and will come and will make** all are future tenses meaning God will love sacrificially the child of God and God the Father, the Son and the Holy Spirit will establish themselves and will execute their indwelling in that believer. This is the manifestation, which Jesus is referring to in his previous saying: “the Spirit of truth, whom the world is not being able to receive, because it is perceiving him not, nor it is knowing him; but ye yourselves are knowing him, for he is abiding with you, and will be with you,” Joh 14:17; “Therefore which ye yourselves heard from the beginning, let it keep abiding in you. If it should abide in you, which ye heard from the beginning, also ye yourselves will abide in the Son and in the Father,” 1Jo 2:24; “Whosoever should confess that Jesus is the Son of God, God is abiding in him, and he himself in God,” 1Jo 4:15. Thaddeus’ dream of an earthly kingdom was of no concern at all to Jesus.

### John 14:24

**The one** is the word of emphasis in this sentence. The focus here is on the world.

**Is not keeping** is present tense with negation meaning the world is not loving their neighbor because the unsaved person is not continuously loving Jesus: “If ye are loving me, keep my commandments,” Joh 14:15; “Then he will answer them, saying, verily I am saying to you, inasmuch as ye did not it to one of the least of these, neither ye did it to me,” Mt 25:45. Salvation is not based upon doing good deeds unto



others, but our love for Christ constrains us to love another: “We have known the love by this, that he himself laid down his life for us; and we ourselves are owing to be laying down our lives for the brethren,” 1Jo 3:16.

**Are hearing** is present tense meaning the disciples are continuously understanding the saying from God. This is a repeated thought of Joh 12:48-50.

#### **John 14:25**

**These things** is the word of emphasis in this sentence. This pronoun refers to the discourse of the coming Paraclete.

**Have said** is perfect tense meaning Jesus has uttered these teachings to the disciples.

**Was abiding** is present tense participle translated with the use of time: “*while*.” Most translations agree with this use. This is our Lord’s farewell address.

#### **John 14:26**

**Will send** is future tense meaning the Father will send the Holy Spirit in our Lord’s name. This advocate will testify concerning Jesus: “But whenever the Paraclete should come, whom I myself will send to you from the Father, the Spirit of truth, who is going forth from the Father, that One will bear witness concerning me,” Joh 15:26.

**Will teach and will bring to remembrance** both are future tenses meaning that one who speaks in favor of will instruct the apostles in all things and will recall all the words, which Jesus spoke unto them: “But whenever they should lead you away delivering you up, stop being careful beforehand what ye should say, and stop meditating your reply; but whatever should be given to you in that hour, keep speaking this; for ye yourselves who are speaking are not, but the Holy Spirit,” Mr 13:11; “And we are speaking these things, not in taught words of human wisdom, but in taught words of the Holy Spirit, communicating by spiritual spiritual things,” 1Co 2:13. Many have called the book of Acts of the apostles, but it should read the book of Acts of the Holy Spirit.

#### **John 14:27**

**Peace** is the word of emphasis in this sentence. This noun is a word of closing greetings: “Salute one another with a kiss of love. May peace be with you all who are in Christ Jesus. Amen,” 1Pe 5:14.

**Am leaving, am giving** both are present tenses meaning Jesus is continuously leaving behind peace with these disciples, Jesus is continuously furnishing peace to these disciples: “Therefore because we were justified by faith, we are having peace toward God through our LORD Jesus Christ,” Ro 5:1; “For he himself is our peace, who made both one, and broke down the middle wall of the fence; having annulled in his flesh the enmity, the law of commandments in decrees; in order that he may create the two in himself into one new man, making peace,” Eph 2:14-16; “and the peace of God which is surpassing all understanding will guard your hearts and your thoughts in Christ Jesus,” Php 4:7. The world offers false sense of security.

**Stop letting be troubled** is present tense in passive voice imperative with negation meaning Jesus is continuously exhorting his disciples to stop letting these events keep distressing their hearts: “Stop letting your heart be troubled; ye are believing on God, keep believing also on me,” Joh 14:1.

**Let keep fearing** is present tense imperative meaning Jesus is continuously exhorting to stop letting their heart keep being timid towards the world: “for God gave us not a spirit of cowardice, but of power, and of love and of wise discretion,” 2Ti 1:7.

#### **John 14:28**

**Heard** is the word of emphasis in this sentence. This verb is past tense meaning these disciples considered what has been said, verses 3, 18. The conjunction “that: *oti*” after the verb of hearing is translated as quotation marks.

**Rejoiced** is past tense meaning the condition of loving Jesus is that these disciples would possibly be glad of our Lord ascending into heaven because God the Father is greater than the Son of Man. Jesus was not speaking of his divine nature, but of his human nature. There is no contrast in glory as between the Father and the Son: “I myself and the Father are One,” Joh 10:30.

#### **John 14:29**

**Now** is the word of emphasis in this sentence. This adverb is modifying the perfect tense verb “have told.” Jesus has at this time uttered this event to these disciples before it happened.

**Should become** is past tense subjunctive meaning the time will come that this event should happen.

**May believe** is past tense subjunctive meaning the purpose of this foretelling is that these disciples may trust our Lord’s words: “From this moment I am telling you, before it came to pass, in order that whenever it should come to pass, ye may believe that I myself am,” Joh 13:19. Their faith will grow after the descending of the Holy Spirit at Pentecost. Peter will be more bold and assertive in preaching that day: “But I have said these things to you, in order that whenever the hour should come ye might be remembering them that I myself said to you; but I said not these things to you from the beginning because I was with you,” Joh 16:4.

#### **John 14:30**

**No** is the word of emphasis in this sentence. This negation refers to the end of his discourse. Jesus will not utter yet many more words with his disciples as they need to leave the upper chamber. TR adds “this: *toutou*” with “world.” This pronoun was added because the devil is also called the prince of this world, Joh 12:31. Here Satan is also called the “prince,” as a commander of the spiritual world. His lordship is over all the unsaved and fallen angels.

**Is coming and is having** both verbs are present tense meaning Satan is continuously appearing and is continuously possessing nothing in Jesus: “the devil is sinning from the beginning. For this the Son of God was manifested, in order that he may undo the works of the devil,” 1Jo 3:8.

#### **John 14:31**

**May know** is past tense subjunctive meaning the contrast of the devil with his false promises, the unsaved may know by experience that Jesus is continuously loving sacrificially God the Father: “and having been found in figure as a man is, he humbled himself, and have become obedient unto death, even the death of the cross,” Php 2:8.

**Commanded** is past tense meaning God commissioned Jesus. Jesus commanded his disciples: “teaching that they are observing all things whatsoever I commanded you; and behold, I myself am with you all the days until the completion of the age. Amen,” Mt 28:20; “I am commanding these things to you, in order that ye might be loving one another,” Joh 15:17. Because Jesus is loving God the Father, our Lord loved them unto the end and exhorted us to do likewise.

**Keep rising up** is present tense imperative meaning Jesus is continuously exhorting his disciples to keep rising up from their couches at the Lord’s table.

**Let keep going** is present tense imperative meaning Jesus is continuously exhorting his disciples to keep departing from this place, which is the upper chamber: “And after they have sung a hymn they went out to the mount of Olives,” Mt 26:30; “And after they have sung a hymn they went out into the mount of Olives,” Mr 14:26.

## John 15:1

### VII. Walk to Gethsemane, John 15:1-17:26

#### A. Discourse on abiding in Christ, John 15:1-25

1 **I** Myself am the True Vine, and My Father is the Husbandman. 2 **Every branch** (in) Me *who* is not bearing fruit, He is taking it away; and everyone *who* is bearing fruit, He is cleansing it in order that it might be bearing more fruit. 3 Ye yourselves **already** are clean (on account of) the word which I have spoken to you. 4 **Abide** (in) Me, and I Myself (in) you. **As** the branch is not being able to be bearing (of) itself unless it should abide (in) the vine, so neither ye yourselves *are being able* unless ye should abide (in) Me. 5 **I** Myself am the vine, ye yourselves *are* the branches. **The one** who is abiding (in) Me, and I Myself (in) Him, this one is bearing much fruit; for ye are not being able to be doing anything (apart from) Me. 6 **Unless** anyone should abide (in) Me, he was thrown out as the branch, and was dried up, and they are gathering them and are throwing *them* (into) the fire, and it is being burned. 7 If ye **should abide** (in) Me, and My words should abide (in) you, whatever ye should be willing ye will ask, and it will come to pass to you. 8 My Father was glorified (**in**) **this**, in order that ye might be bearing much fruit, also ye will become disciples to Me. 9 **As** the Father loved Me, I Myself also loved you: abide (in) My love. 10 If ye **should keep** My commandments, ye will abide (in) My love; as I Myself have kept the commandments of My Father, and I am abiding (in) His love. 11 I have spoken **these things** to you, in order that My joy may abide (in) you, and your joy may be full. 12 **This** is My commandment, in order that ye might be loving one another, as I loved you. 13 No one is having **greater** love than this, in order that one should lay down His life (for) His friends. 14 **Ye** yourselves are My friends if ye should be practising whatsoever I Myself am commanding you. 15 I am calling you bondmen **no longer**, for the bondman knows not what his lord is doing; but I have called you friends, for all things which I heard (of) My Father I made known to you. 16 Ye yourselves chose **not** for yourselves Me, but I Myself chose for Myself you, and appointed you; in order that ye yourselves might be going and might be bearing fruit, and your fruit might be abiding; in order that whatsoever ye should ask the Father (in) My name He may give *it* to you. 17 I am commanding **these things** to you, in order that ye might be loving one another. 18 If **the world** is hating you, keep knowing that it has hated Me (before) you. 19 If ye were (**of**) **the world**, the world possibility was loving his own; but because ye are not (of) the world, but I Myself chose for Myself you (out of) the

world, (on account of) this the world is hating you. 20 **Keep remembering** the word which I Myself said to you, a bondman is not greater than his master. If they persecuted **Me**, also they will persecute you; if they kept My word, also they will keep yours. 21 But they will do all **these things** to you (on account of) My name, because they know not the One Who have sent Me. 22 If I came **not** and spoke to them, they were not having sin; but now they are not having a pretext (for) their sin. 23 **The one** who is hating Me, is also hating My Father. 24 If I did not **the works** (among) them which no other one has done, they are having not sin; but now they have both seen and have hated both Me and My Father; 25 but in order that the word which had been written (in) their law may be fulfilled, "they hated Me without cause."

**I**, is the word of emphasis in this sentence. The focus is on our Lord Jesus Christ as he himself emphatically is the true vine. This is the seventh description of our Lord in this Gospel as predicate with the present tense verb "am: *eimi*," and personal pronoun in emphatic position: (1) I Myself am the bread of life or living bread, Joh 6:35,48,51; (2) I Myself am the light of the world, Joh 8:12; (3) I Myself am the door of the sheep, Joh 10:7,9; (4) I Myself am the good shepherd, Joh 10:11,14; (5) I Myself am the resurrection and the life, Joh 11:25; (6) I Myself am the way and the truth and the life, Joh 14:6; (7) I Myself am the true vine, Joh 15:1,5. These are not metaphors or parables but are analogies. A parable is an earthly stories to convey an heavenly teaching, but here these analogies convey the truths concerning our Lord Jesus Christ. John adds here that the heavenly Father is the husbandman. The husbandman is the tiller of the soil. As the vine dresser, God pruned the vine's branches to make sure it was fully healthy. As our Lord as his disciples walked outside the walls of Jerusalem, the gate was covered with golden vines. Josephus says: "the gate opening into the building was, as I said, completely overlaid with gold, as was the whole wall around it. It had, moreover, above it those golden vines, from which depended grape-clusters as tall as a man," (*Jewish War* 15. 210-212). Israel represented by Isaiah as rotten vines: "For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry," Isa 5:7. God trained his vine through consent fellowship with his Son. As vines today, we must lifted them up on poles or trellises, just as God lifted up our Lord upon the cross, Joh 3:14. There are two seasons for pruning. First during the spring, the vinedresser is removing the growing tips, and then is cutting off one or feet from the end of the growing shoots. Next, the husbandman will remove some flowers and suckers that arose below the ground. Spring pruning did not involve the removal of wooden branches or their subsequent burning. The autumn pruning was done when the vines were dormant. This involved in the removal of unwanted branches. These branches were gathered up burned. The nation of Israel failed to produce fruit for the gardener, which is God Almighty. Now Jesus will use this analogy to convey the upcoming spiritual kingdom in the Church. Jesus as true vine means there are other vines, which are religions and cults. Just as Jesus is the true light, Joh 1:9; true bread, Joh 6:32; we are serving a living and true God, 1Th 1:9. We are knowing the true One, the Son of God, as Jesus Christ himself is the true God and eternal life, 1Jo 5:20.

## John 15:2

**Every branch** are the words of emphasis in this sentence. The branch is the shoot of the vine or vine sprout. Jesus now shows the vital organic relation between the vine and the branches. The fruitful branches are his true disciples.

**Is taking away** is present tense meaning God is continuously removing the branches which is continuously failing to produce fruit. Jesus was at that time thinking of Judas Iscariot as he explained later: “When I was with them in the world I myself was keeping them in thy name whom thou has given to me I guarded, and no one of them perished, except the son of perdition perished, in order that the scripture may be fulfilled,” Joh 17:12.

**Is cleansing** is present tense meaning God is pruning the branches as in the springtime during the flowering stage so that fruit-bearing is maximized. To bear fruit, the branches must abide in the vine and must undergo the discipline of pruning. If they do not abide they are discarded and wither. The verb is only found here and in Hebrews: “Since they whosoever ceased not to be offering, because the ones who are serving were having not one any longer conscience of sins, if they once had been cleansed!” Heb 10:2. God prunes these branches from useless shoots. We are also chastised by God when we fellowship with useless shoots: “But if ye are without discipline, of which all have become partakers, then ye are illegitimate and not sons,” Heb 12:8.

**Might be bearing** is present tense subjunctive meaning the purpose of this cleansing is that the branch might be continuously producing more fruit. Notice this fruit is singular like the fruit of the Spirit: “But the fruit of the Spirit is love,” Ga 5:22. All other are in apposition to love because without love our faith is nothing: “And if I should be having prophecy, and should know all hidden things, and all knowledge, and if I should be having all faith, so as to be removing mountains, but I should not be having love, I am nothing,” 1Co 13:2. Earlier Jesus spoke to the religious leader as he was speaking of the tree, “But already also the ax has been applied to the root of the trees: therefore every tree which is not producing good fruit is being cut down and is being thrown into the fire,” Mt 3:10. This applied to Israel as a nation by the Romans: “Which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel,” Isa 5:23-24. This judgment is imminent because this tree is not bearing good fruit. When we have a fruit tree not producing good fruit, we will cut it down at its root. If we plant an apple tree and it produces crab apples, we will cut it down. These leaders provided a corrupt tree, Mt 7:17-18. A good tree will be supplied by the word of God, Ps 1:3. Jesus also spoke of plants: “But that One who has answered said, every plant will be rooted up, which my Father planted not,” Mt 15:13. Jesus even gave an analogy of the fig-tree: “and after he has seen one fig-tree by the way, he came to it, and found nothing on it except only leaves, and is saying to it, let there never more be fruit of thee for ever. And that fig-tree immediately dried up,” Mt 21:19. Jesus gave a parable of the vinedresser, Lu 13:7-9. All these teachings are given to check our hearts to see if we are reprobates: “keep trying yourselves if ye are in the faith, keep proving yourselves. Or are ye not recognizing yourselves that Jesus Christ is in you? Yes! Unless ye are rejected,” 2Co 13:5. Notice the believer has fruit which is love towards God and his brethren, but God disciplines his children so their love will grow.

### **John 15:3**

**Already** is the word of emphasis in this sentence. This adverb modifies the present tense verb “are: *este*.” These disciples themselves emphatically are even now clean through our Lord’s word: “Jesus is saying to

him, the one who has been washed is not having need other than to wash the feet, but is wholly clean; and ye yourselves are clean, but not all are clean,” Joh 13:10. Notice Judas Iscariot is not present with them at this moment, but was at the foot-washing.

**Have spoken** is perfect tense meaning Jesus has uttered the truth concerning himself to these disciples and they believed: “Sanctify them by thy truth; thy word is truth,” Joh 17:17; “Since ye have purified your souls by the obedience of the truth through the Spirit unto unfeigned brotherly love, love ye one another earnestly out of pure heart,” 1Pe 1:22.

#### **John 15:4**

**Abide** is the word of emphasis in this sentence. This verb is past tense imperative meaning Jesus exhorted his disciples to remain in him and Jesus himself remain in his disciples. Many times we think only of our side of this exhortation, but Jesus will remain in us through the indwelling of the Holy Spirit: “And I myself will ask the Father, and he will give to you another Paraclete, in order that he might be remaining with you for ever,” Joh 14:16. The Jews thought that the Messiah would abide forever: “The crowd answered him, we ourselves heard out of the law that the Christ is abiding for ever, and how thou thyself are saying, it is necessary for the Son of man to be lifted up? Who is this, the Son of man?” Joh 12:34. But Christ is abiding with the believers forever through the Holy Spirit as his words should abide in them: “If ye should abide in me, and my words should abide in you, whatever ye should be willing ye will ask, and it will come to pass to you,” Joh 15:7. Then our Lord’s joy may abide in us: “I have spoken these things to you, in order that my joy may abide in you, and your joy may be full,” Joh 15:11.

**As** is the word of emphasis in this sentence. This adverb modifies the present tense verb “is being able.” The branch is not continuously being capable in proportion as to be continuously producing out of itself: “Therefore Jesus was saying to the Jews who have believed on him, if ye yourselves should abide in my word, ye are truly my disciples,” Joh 8:31.

**Should abide** is past tense subjunctive meaning the condition of producing is that the branch should remain in the vine: “but if we should be walking in that Light as he himself is in that Light, we are having fellowship with one another and the blood of Jesus his Son is cleansing us from all sin,” 1Jo 1:7; “Therefore which ye yourselves heard from the beginning, let it keep abiding in you. If it should abide in you, which ye heard from the beginning, also ye yourselves will abide in the Son and in the Father,” 1Jo 2:24; “And now, little children, keep abiding in him; in order that whenever he should be manifested, we might be having boldness, and may not be put to shame from him at his coming,” 1Jo 2:28; “Everyone who is transgressing, and is abiding not in the teaching of Christ, is having not God; the one who is abiding in the teaching of Christ, is having both the Father and the Son,” 2Jo 1:9.

#### **John 15:5**

**I**, is the word of emphasis in this sentence. The focus is on our Lord Jesus as Jesus himself emphatically is the vine and we ourselves emphatically are the branches.

**The one** is the word of emphasis in this sentence. The focus is now on the branches.

**Is bearing** is present tense meaning this person is continuously producing much fruit. Notice two things, first, this one must be remaining in Christ, and Christ himself in that one. Christ is remaining in us through the Holy Spirit, and we are abiding in our Lord by not quenching the Holy Spirit: “Stop quenching the Spirit,” 1Th 5:19. Secondly, the fruit again is singular as the fruit of the spirit is love. Our love will grow towards God and our brethren when we are remaining in Christ: “for the fruit of the Spirit is in all goodness and righteousness and truth,” Eph 5:9. This adjective “much: *polus*” is not necessarily referring to quantity, but can also refer to size as large. The husbandman of the vineyard is looking for the best quality from his harvest.

**To be doing** is present tense infinitive with the use of completing the present tense verb “are being able.” The branches are not continuously being capable to be continuously executing anything separate from Jesus. The reason we need fellowship with Christ, is when we are separated from him, our broken fellowship produces not in any wise anything. The negation with the verb and the negation in the pronoun displays this double negation. It shows the impossibility of achieving anything without a relationship with Christ. A Christian can be unfruitful in all the virtues that Peter explains: “For if these things are being and are abounding in you, they are making you to be neither idle nor unfruitful into the knowledge of our LORD Jesus Christ; for with whom these things are not being present, he is blind, short-sighted, because he has obtained forgetfulness of the purification of his old sins,” 2Pe 1:8-9. The world looks these evidences of our diligence in a living faith. These are all external, 2Pe 1:5-7: virtue, knowledge, self-control, endurance, piety, brotherly love and charity. We are exhorted for these things, but the fruit of the spirit is love, which comes only from God. As a child of God, we are called and chosen, and we need to examine our hearts: “Wherefore rather, brethren, be diligent to be making your calling and choosing sure, for if ye are doing for yourselves these things ye shall in no wise stumble at such a time,” 2Pe 1:10. Remember that Peter was writing to brethren, so the natural man would not understand that from the love of God, all these external things will form out an pure heart: “but the end of the charge is love out of a pure heart and a good conscience and unfeigned faith,” 1Ti 1:5.

## **John 15:6**

**Unless** are the words of emphasis in this sentence. This conjunction and negation particle shows the condition of not remaining in Christ.

**Should abide** is past tense subjunctive meaning the condition of not being destroyed is that a certain one should remain in Christ. Notice Jesus did not include Christ remaining in that one because this one is not possessing the Holy Spirit. This one is like Judas Iscariot who walked with Christ, but did not remain: “For if after they have escaped the pollutions of the world through the knowledge of the LORD and

Saviour Jesus Christ, but they are being subdued having again been entangled by these, the last has become to them worse than the first,” 2Pe 2:20. These followers mixed truth and error from these natural irrational animals because they are being ignorant, 2Pe 2:12. They are deceitful by fellowshiping with Christians, 2Pe 2:13. They are cursed because of greed, 2Pe 2:14-15. They speak empty useless words of vanity, 2Pe 2:17-18. These so-called Christians were never born again: “They went out from among us, but they were not of us; for if they were of us, they possibility have remained with us; but in order that they may be manifested that all are not of us,” 1Jo 2:19. The Wesleyans will use this verse to show that Christians can fall from grace, but this would go against God’s teaching that: “For it is impossible for the ones who were once enlightened, also tasted the heavenly gift, and became partakers of the Holy Spirit, and tasted the good word of God and the works of power of the coming age, and fell away, to be renewing again to repentance, crucifying afresh for themselves the Son of God, and exposing him publicly,” Heb 6:4-6.

**Was thrown out and was dried up** both are past tense in passive voice meaning God cut the unbeliever from the vine and their rebellion against God withered up their condition, just like Judas Iscariot.

**Are gathering and are throwing** are both present tenses meaning the workers are continuously gathering and are continuously throwing the dead branches into the fire just like the autumn harvest. Judgment day will be the same: “And if anyone was not found written in the book of life, he was thrown into the lake of fire,” Re 20:15; “but to the fearful and unbelieving, and sinners and abominable ones, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part is in the lake which is burning with fire and brimstone; which is the second death,” Re 21:8.

### **John 15:7**

**Should abide** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of answered prayer is that these disciples should remain in Christ and our Lord’s utterings should remain in them. Notice here unlike the singular “anyone,” Jesus changes to the plural “ye.” Also unlike the unsaved in the previous verse, our Lord’s discourses should remain in them because the Holy Spirit will recall what Jesus has spoken unto them: “Let the word of Christ keep dwelling in you richly, in all wisdom; teaching and admonishing each other in psalms and hymns and spiritual songs singing with grace in your heart to the LORD,” Col 3:16; “And ye yourselves received the anointing from him, which is abiding in you, and ye are not having need in order that anyone might be teaching you; but as that same anointing is teaching you concerning all things, and it is true, and it is not a lie; and even as it taught you, ye will abide in him,” 1Jo 2:27.

**Should be willing** is present tense subjunctive meaning the condition of their requests is that these disciples should be continuously intending.

**Will ask and will come to pass** both are future tense meaning these disciples will require from God and this request will happen: “And whatsoever ye should ask in my name, I will do this, in order that the



Father may be glorified in the Son,” Joh 14:13; “whatsoever ye should ask the Father in my name he will give you,” Joh 16:23. These requests will be in the will of God because these disciples are abiding in Christ and these requests will conform to the uttered words of our Lord: “But I am saying, keep walking by the Spirit, and ye shall in no wise fulfill the desire of the flesh,” Ga 4:2; “And whatsoever we should be asking, we are receiving from him, because we are keeping his commandments, and are practising the pleasing things before him,” 1Jo 3:2; “And this is the boldness which we are having towards him, that if we should be asking anything for ourselves according to his will, he is hearing us,” 1Jo 5:14.

### **John 15:8**

**(In) this** are the words of emphasis in this sentence. This prepositional clause refers to what follows, not from the previous verse. This refers to the mission of these men just like in Joh 13:35.

**Was glorified** is past tense in passive voice meaning the spread of the Gospel honoured God the Father: “Thus let your light shine before men, so that they may see of you the good works, and may glorify your Father who is in the heavens,” Mt 5:16.

**Might be bearing** is present tense subjunctive meaning the purpose of the fulfillment of learned pupils is that they might be continuously producing much fruit. Their love will grow among one another to the point of death: “Therefore Jesus was saying to the Jews who have believed on him, if ye yourselves should abide in my word, ye are truly my disciples,” Joh 8:31; “By this all will know that ye are my disciples, if ye should be having love among one another,” Joh 13:35.

**Will become** is future tense meaning these disciples will only happen to be educated followers when the Holy Spirit comes upon them at Pentecost. They are some disciples who are not apostles, and one apostle who is not a disciple. MSS has this verb as past tense subjunctive because these copyists took the conjunction “and: *kai*” as two subjunctives. But this conjunction can also mean “also.”

### **John 15:9**

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb “loved.” The Father loved sacrificially in the degree that Jesus himself emphatically also loved sacrificially these disciples: “No one is having greater love than this, in order that one should lay down his life for his friends,” Joh 15:13; “I myself am in them, and thou thyself are in me, in order that they might be perfected into one, and in order that the world might be knowing that thou thyself sent me, and loved them as thou loved me,” Joh 17:23. The past tense is completed action in the past meaning our Lord’s loved these disciples throughout the time that he was with them and his expression to die for them.

**Abide** is past tense imperative meaning Jesus exhorted his disciples to remain in our Lord's love: "because ye were being rooted and were being founded in love in order that ye may be fully able to apprehend with all the saints what is the breadth and length and depth and height, and to know the love of Christ which was surpassing knowledge in order that ye may be filled unto all the fullness of God," Eph 3:18-19. This is Jesus' love towards us!

### **John 15:10**

**Should keep** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of remaining in our Lord's love is that these disciples should observe our Lord's precepts: "If ye are loving me, keep my commandments," Joh 14:15; "Circumcision is nothing, and uncircumcision is nothing, but keeping commandments of God is everything," 1Co 7:19; "And this is his commandments, in order that we may believe on the name of his Son Jesus Christ, and might be loving one another, even as he gave commandment to us," 1Jo 3:23.

**Will abide** is future tense meaning the disciples who are loving each other will remain in our Lord's love: "And the one who is keeping his commandments, is abiding in him, and he himself in him; and we are knowing by this that he is abiding in us, by the Spirit which he gave to us," 1Jo 3:24.

**Have kept** is perfect tense meaning Jesus himself emphatically has observed the precepts of God the Father: "Jesus is saying to them, my meat is in order that I might be doing the will of the One who sent me, and may finish his work," Joh 4:34; "And the One who sent me, is with me; the Father left me not alone, because I myself am always doing the pleasing things to him," Joh 8:29; "For I myself spoke out not from myself; but the Father who sent me, himself gave commandment to me what I shall say and what I shall speak," Joh 12:49.

### **John 15:11**

**These things** is the word of emphasis in this sentence. This pronoun refers to keeping our Lord's commandments, which Jesus spoke on many occasions, Joh 13:34,35 14:15,21,23 15:9,10.

**Have spoken** is perfect tense meaning Jesus has uttered to love another on several occasions.

**May abide and may be full** both are past tense subjunctives meaning the purpose of keeping our Lord's commandments is that our Lord's joy may remain in his disciples and God may fill up these disciples' joy: "And now I am coming to thee, and I am speaking these things in the world in order that they might be having my joy which has been fulfilled in them," Joh 17:13; "Whom although ye have not seen, ye are loving, on whom now although ye are not seeing, but are believing, ye are being exulted with joy unspeakable and have been glorified," 1Pe 1:8; "Although I was having many things to be writing unto

you, I would not with paper and ink; but I am hoping to come unto you, and to speak mouth to mouth, in order that our joy might be full,” 2Jo 1:12.

### **John 15:12**

**This** is the word of emphasis in this sentence. This pronoun refers to our Lord’s commandment: “I am giving to you a new commandment, in order that ye might be loving one another; according as I loved you, in order that ye yourselves also might be loving one another,” Joh 13:34; “And this is his commandments, in order that we may believe on the name of his Son Jesus Christ, and might be loving one another, even as he gave commandment to us,” 1Jo 3:23; “And we are having this commandment from him, in order that the one who is loving God might be loving his brother also,” 1Jo 4:21.

**Might be loving** is present tense subjunctive meaning the purpose of this commandment is that these disciples might be continuously loving sacrificially reciprocally and mutually: “But may the LORD make you to exceed and to abound in love toward one another and toward all, even as also we ourselves may do toward you,” 1Th 3:12; “Since ye have purified your souls by the obedience of the truth through the Spirit unto unfeigned brotherly love, love ye one another earnestly out of pure heart,” 1Pe 1:22.

**Loved** is past tense meaning Jesus loved in proportion as sacrificially these disciples. We have an example to follow!

### **John 15:13**

**Greater** is the word of emphasis in this sentence. This adjective modifies the direct object noun “love.”

**Is having** is present tense meaning we are continuously possessing superior sacrificial love in the death of Christ.

**Should lay down** is past tense subjunctive meaning the purpose of holding great love is that Jesus should lay aside his life for his companions: “I myself am the Good Shepherd; that Good Shepherd is laying down his life for the sheep,” Joh 10:11. His friends were ungodly: “For while we were still without strength in due time Christ died in behalf of the ungodly,” Ro 5:6; “but God is commending his own love to us, that while we are still sinners Christ died in behalf of us,” Ro 5:8. Our Lord’s death will only affect those repent: “and keep walking in love, even as also Christ loved us, and gave up himself for us, an offering and sacrifice to God for an odour of a sweet smell,” Eph 5:2. For those who reject Christ, the cross is foolishness: “For the word of the cross is foolishness to the ones who are being perished, but to the ones who are being saved it is to us the power of God,” 1Co 1:18; “But we ourselves are proclaiming Christ who has been crucified, to the Jews indeed a cause of offence, and to Greeks foolishness,” 1Co 1:23; “But the natural man is not receiving the things of the Spirit of God; for they are foolishness to him,

and he is not being able to know them, because he is being spiritually discerned,” 1Co 2:14. This is why our Lord is laying aside his life for his sheep, which are his friends. Those who reject our Lord’s claims, the cross becomes their image of idolatry. They believe in the cross, but reject the person who died on that cross. They say that believe in Jesus but reject his words.

#### **John 15:14**

**Ye** is the word of emphasis in this sentence. This personal pronoun refers to these disciples. These disciples themselves emphatically are our Lord’s friends.

**Should be practicing** is present tense subjunctive meaning the condition of being friends with Christ is that these disciples should be continuously producing his commandment, which is loving one another: “For this is that love of God, in order that we might be keeping his commandments; and his commandments are not burdensome,” 1Jo 5:3.

**Am commanding** is present tense meaning Jesus himself emphatically is continuously ordering these disciples. Notice in Scripture that Jesus is never called a friend of man, but his followers are friends of Jesus. This is not mutual friendship as humans because Jesus gives commands, and his disciples must be obedient. Believers are his friends because Jesus chose us, not because we choose him. Abraham and Moses were called friends of God, and Jesus spoke of his disciples in the same way.

#### **John 15:15**

**No longer** is the word of emphasis in this sentence. This adverb modifies the present tense verb “am calling.” Jesus is not addressing these disciples in the manner of servants any long: “So thou are no longer bondman, but son; and if son, also heir of God through Christ,” Ga 4:7. Apostles called themselves a servant of Jesus Christ for others: “For we are not proclaiming ourselves, but Christ Jesus the LORD; and ourselves your bondmen for the sake of Jesus,” 2Co 4:5.

**Knows** is perfect tense meaning the servant knows not intellectually his master’s plans.

**Made known** is past tense meaning Jesus declared through his teachings to his disciples: “the hidden thing which has been hidden from the ages and from the generations, but now was made manifest to his saints,” Col 1:26. The Church age was a mystery, but now revealed. The Jews expected the earthly Kingdom of the Messiah, but Jesus taught his disciples the spiritual kingdom in which we now live. This earthly kingdom will come when our Lord returns.

## John 15:16

**Not** is the word of emphasis in this sentence. This negation shows the calling originate from our Lord.

**Choose** is past tense in middle voice meaning these disciples themselves emphatically elected not for themselves Jesus, but Jesus himself emphatically elected for himself these disciples.

**Appointed** is past tense meaning Jesus himself emphatically established these disciples. God did not establish the Papal authority. He ordained bishops or pastors, deacons, and evangelists or missionaries. First, there were apostles, prophets, workers of miracles, but these offices have passed. "And He Himself gave indeed the sent ones, and the prophets, and the evangelists, and the shepherds and teachers," Eph 4:11. AV has ordained, which appointing to the ministry is not present here. That word is "apostle" which comes from the writers, not our Lord himself.

**Might be going and might be bearing and might be abiding** all are present tense subjunctives meaning the purpose of this election and planting is that these disciples might be continuously spreading the Gospel and might be continuously producing love for one another and this brotherly love might be continuously remaining: "Therefore go and disciple all the nations, dipping them to the name of the Father and of the Son and of the Holy Spirit," Mt 28:19.

**Should ask** is past tense subjunctive meaning the condition of receiving help from God is that these disciples should request their Heavenly Father in our Lord's name.

**May give** is past tense subjunctive meaning the purpose of fruit bearing is that God may their requests to these disciples. Improper fellowship with one another will hurt our fellowship with God: "But the fruit of righteousness is being sown in peace for the ones who are making peace." Jas 3:18. We first must establish a relationship with God, then our relationship with our brethren will grow: "but if we should be walking in that Light as he himself is in that Light, we are having fellowship with one another and the blood of Jesus his Son is cleansing us from all sin," 1Jo 1:7.

## John 15:17

**These things** is the word of emphasis in this sentence. This pronoun refers to the previous discourse back to the beginning of chapter thirteen, especially the commandment of loving one another, "I am giving to you a new commandment, in order that ye might be loving one another; according as I loved you, in order that ye yourselves also might be loving one another," Joh 13:34; "This is my commandment, in order that ye might be loving one another, as I loved you," Joh 15:12.

**Am commanding** is present tense meaning Jesus is continuously ordering these precepts to these disciples. That very night, these same disciples had been guilty of jealousy and wrangling: “And there came to pass also a strife among them, this, who of them is thinking to be greater,” Lu 22:24.

**Might be loving** is present tense subjunctive meaning the purpose of this previous discourse is that the disciples might be continuously loving sacrificially reciprocally and mutually: “We have known the love by this, that he himself laid down his life for us; and we ourselves are owing to be laying down our lives for the brethren,” 1Jo 3:16.

### **John 15:18**

**The world** is the word of emphasis in this sentence. The focus is now on the wolves. The “world” is the human race represented by wicked men. They are of the earth, which is earthly. The New Testament, the “world” never means “order,” except “adornment,” in 1Pe 3:3. In the spiritual sense as in the Johannine writings, the “world” means the ungodly multitude: “world knew him not,” Joh 1:10. But God loves the unrighteous: “For thus God loved the world so that he gave his only begotten Son, in order that everyone who is believing on him may not perish, but might be having eternal life,” Joh 3:16.

**Is hating** is present tense meaning the ungodly is continuously detesting these disciples.

**Keep knowing** is present tense imperatives meaning Jesus is continuously exhorting these disciples to keep knowing by experience. This verb could be present tense indicative as it is the same spelling, but the imperative renders a better sense here as to keep considering these experiences that our Lord went through during his ministry.

**Has hated** is perfect tense meaning the ungodly has detested Jesus at the period before these disciples. They did this in the past and is having abiding results.

### **John 15:19**

**(Of) the world** are the words of emphasis in this sentence. This prepositional clause means if these disciples were out of the ungodly.

**Was loving** is imperfect tense meaning the ungodly was possibility continuously befriending the one belonging to one's self: "They themselves are of that world, because of this they are talking of that world, and that world is hearing them," 1Jo 4:5.

**Chose for Myself** is past tense in middle voice meaning Jesus himself emphatically elected for himself these disciples out of the ungodly: "Ye yourselves chose not for yourselves me, but I myself chose for myself you, and appointed you; in order that ye yourselves might be going and might be bearing fruit, and your fruit might be abiding; in order that whatsoever ye should ask the Father in my name he may give it to you," Joh 15:16.

**Is hating** is present tense meaning the ungodly is continuously detesting these disciples because of Jesus elected these disciples for himself: "I myself have given to them thy word, and the world hated them, because they are not of the world, as I myself am not of the world," Joh 17:14.

### **John 15:20**

**Keep remembering** is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus is continuously exhorting these disciples to keep calling to mind the discourse concerning the servant is not greater than his owner: "A disciple is not above the teacher, nor a bondman above his lord," Mt 10:24; "A disciple is not above his teacher; but everyone will be perfected as his teacher is," Lu 6:40.

**Me** is the word of emphasis in this sentence. The focus is on our Lord Jesus.

**Persecuted** is past tense meaning the ungodly mistreated Jesus.

**Will persecute** is future tense meaning the ungodly will also mistreat these disciples.

**Kept** is past tense meaning the condition of observing the discourse of his disciples is the ungodly observed our Lord's discourse. The ungodly will not listen to these disciples as they would not listen to Jesus: "While they are hearing these things they were being cut to their hearts, and were gnashing the teeth at him," Ac 7:54; "who both killed the LORD Jesus and their own prophets, and drove you out, and did not please God, and were contrary to all men," 1Th 2:15.

### **John 15:21**

**These things** is the word of emphasis in this sentence. This pronoun refers to the persecution that these disciples will face.

**Will do** is future tense meaning the ungodly will produce evil against these disciples because of our Lord Jesus Christ: “Ye are blessed whenever they should reproach you and should persecute, and should say every wicked word against you lying, on account of me.” Mt 5:11; “And ye will be hated by all on account of my name; but the one who endured to the end, himself will be saved,” Mt 10:22; “but according as ye are sharing in the sufferings of Christ, keep rejoicing, in order that also ye may rejoice by exulting in the revelation of his glory,” 1Pe 4:13.

**Know not** is perfect tense with negation meaning the ungodly knows not intellectually God: “Therefore they are saying to him, where is thy Father? Jesus answered, ye know neither me nor my Father; if ye knew me, also ye possibly knew my Father,” Joh 8:19.

#### **John 15:22**

**Not** is the word of emphasis in this sentence. This negation shows the condition if our Lord did not appear.

**Came and spoke** both are past tense meaning Jesus appeared and uttered the truth to the ungodly. This supposition of our Lord not showing the light, the ungodly would have excuse for their sin. God would not have had to reproach them with their darkness. There is plenty of dust in the air, but when sunshine glares through the window, we notice the dust particles in the air. Just like sin, Jesus appeared and gave light unto the deeds of the ungodly.

**Were not having** is imperfect tense with negation meaning the wicked soul desires nothing more than to be left alone. They do not want their conscience disturbed. Notice sin here is singular meaning Jesus exposed their sinful nature.

**Are not having** is present tense with negation meaning the ungodly ones are not continuously possessing alleged reason for their sinful nature. The ungodly reason with themselves that their good deeds nullify their evil deeds. All religions are earning their salvation. Even Mohammad says: “Have fear of Allah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people.” (At-Tirmidhi)

#### **John 15:23**



**The one** is the word of emphasis in this sentence. This article is referring to the ungodly in previous verses.

**Is hating** is present tense meaning the hater of Jesus is continuously detesting God: “Everyone who is denying the Son, is having neither the Father,” 1Jo 2:23.

#### **John 15:24**

**The works** is the word of emphasis in this sentence. The focus is now on the miracle of our Lord.

**Did not** is past tense with negation meaning the condition the ungodly excuse for sin is that Jesus produced not the deeds among the wicked.

**Has done** is perfect tense meaning no other person has produced such miracles: “this one came to him by night, and said to him, Rabbi, we know that thou Teacher have come from God; for no one is being able to be doing these signs which thou thyself are doing unless God should be with him,” Joh 3:2; “But many of the crowd believed on him, and were saying, whenever the Christ should come will he do perchance more signs than these which this man did? No!” Joh 7:31; “It was not out of forever heard, anyone opened the eyes of a blind person who has been born,” Joh 9:32.

**Have seen and hated** both are perfect tense meaning the ungodly ones have experienced and have detested Jesus and the Heavenly Father: “Jesus answered them, I showed many good works to you from my Father; because of which work of them are ye stoning me?” Joh 10:32. God created man in his own image, and man is creating a god in his own image. When the light shows that their god cannot hear, or create miracles for good, the truth bears testimony of their folly and the ungodly detests this truth: “And this is that judgment, that the Light has come into the world, and men loved the darkness rather than that Light; for their works were evil. For everyone who is doing wickedness is hating that Light, and is not coming to that Light, in order that his works may not be exposed,” Joh 3:19-20.

#### **John 15:25**

**May be fulfilled** is past tense in passive voice subjunctive meaning the purpose of this hatred is that God may accomplish the word of the Psalmist: “Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause,” Ps 35:19.

#### **John 15:26**

## VII. Walk to Gethsemane, John 15:1-17:26

### B. Reminder again of the promise of the Holy Spirit, John 15:26-16:15

26 But whenever the Paraclete **should come**, Whom I Myself will send to you (from) the Father, the Spirit of truth, Who is going forth (from) the Father, that One will bear witness (concerning) Me; 27 and ye yourselves also are bearing witness, because ye are (with) Me (from) *the* beginning. John 16:1 I have spoken **these things** to you in order that ye may not be offended. 2 They will put you **(out of) the assemblies**; but an hour is coming in order that everyone who is killing you may think to be rendering service to God. 3 And they will do **these things** because they knew neither the Father nor Me. 4 But I have said **these things** to you, in order that whenever the hour should come ye might be remembering them that I Myself said to you; but I said not these things to you (from) *the* beginning because I was (with) you. 5 But **now** I am going (to) the One Who sent Me, and none (of) you are asking Me, where are Thou going? 6 But because I have said **these things** to you the grief has filled your heart. 7 But **I** Myself am saying the truth to you, it is being profitable for you in order that I Myself may go away; for if I Myself should not go away the Paraclete will not come (to) you; but if I should go, I will send Him (to) you; 8 and that One will come *and* will convict the world (concerning) sin and (concerning) righteousness and (concerning) judgment. 9 **(Concerning) sin** indeed, because they are believing not (on) Me; 10 but (concerning) righteousness, because I am going away (to) My Father, and ye are no longer beholding Me; 11 and (concerning) judgment, because the ruler of this world has been judged. 12 I am having **yet** many things to be saying to you, but ye are not being able to be bearing now; 13 but whenever that One should come, the Spirit of truth, He will guide you (into) all the truth; for He will not speak (from) Himself, but whatsoever He should hear He will speak, and He will announce the coming things to you. 14 **That One** will glorify Me, for He will receive (of) Mine, and will announce to you. 15 **All things** whatsoever the Father is having are mine; (because of) this I said, "He is receiving (of) Mine, and will announce to you."

**Should come** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the time of sending the Holy Spirit is that the Paraclete should appear.

**Will send** is future tense meaning Jesus himself emphatically will thrust into the heart of believers.

**Is going forth** is present tense meaning the Holy Spirit which speaks the truth is continuously proceeding from the Heavenly Father. In the Old Testament, the Holy Spirit came upon men at various times, but since Pentecost, the Spirit of truth is residing in each believer: "the Spirit of truth, whom the world is not being able to receive, because it is perceiving him not, nor it is knowing him; but ye yourselves are knowing him, for he is abiding with you, and will be in you," Joh 14:17.

**Will bear witness** is future tense meaning the Holy Spirit will testify concerning Jesus Christ. Not like Pentecostals of today, where the good report is concerning the works of the Holy Spirit. This is why the book of Acts was identified as the Acts of the Apostles, because the forefathers did not want to implore

these Acts in reference to the Holy Spirit. The Holy Spirit will not glorify himself, but only our Lord Jesus: “That One will glorify me, for he will receive of mine, and will announce to you,” Joh 16:14. Men of lust will honour the Holy Spirit, just like they honour angels, and saints. The Holy Spirit is the third person of the Godhead, but Scripture never taught us to single out the Holy Spirit for worship. We should not deny the Holy Spirit of his deity, but the work of the Holy Spirit is to convict the ungodly, and comfort the godly. We are to invoke request to the Heavenly Father in Jesus’ name. The Holy Spirit is to assist us in prayer, recall our Lord’s word, and give us understanding of God’s will. We can insult, lie, resist, and grieve the Holy Spirit. The ungodly can blaspheme the Holy Spirit.

### **John 15:27**

**Are bearing witness** is present tense meaning these disciples themselves emphatically are also continuously testifying because these disciples are with Jesus from the beginning of our Lord’s ministry: “This is that disciple who is bearing witness concerning these things, and who wrote these things: and we know that his witness is true,” Joh 21:24; “For because we have not followed out cleverly-imagined fables, we made known to you the power and coming of our LORD Jesus Christ, but because we have become eye-witnesses of his majesty,” 2Pe 1:16; “Which was from the beginning, which we have heard, which we have seen with our eyes, which we gazed upon and our hands handled concerning the Word of the Life,” 1Jo 1:1.

### **John 16:1**

**These things** is the word of emphasis in this sentence. This pronoun refers the persecution of the disciples, Joh 15:20. This is a continuation of the previous chapter where these disciples are testifying concerning Jesus, Joh 15:27. This is because the Holy Spirit will testify concerning Jesus through his disciples. This chapter continues the work of the Holy Spirit.

**Have spoken** is perfect tense meaning Jesus has uttered this discourse to these disciples concerning the persecution that they will face when they will testify concerning Jesus.

**May not be offended** is past tense in passive voice subjunctive with negation meaning the purpose of this discourse is that these persecutions may not stumble morally. These trials may surprise and disheartened these disciples. It is difficult when someone has good news of salvation and they are rejected with fierce resistance. It is even more difficult to be reviled by loved ones: “But a brother will deliver a brother up to death, and a father child: and children will rise up against parents, and will put them to death,” Mt 10:21. These disciples may want to revenge this hatred or hold hatred in their hearts. They need to love their enemies. We need not to be hostile to the world, just like Christ. The world will be hostile to us.

### **John 16:2**

**Excommunicated** is the word of emphasis in this sentence. This adjective is used as predicate adjective because the verb “*become*” is understood like in Joh 9:22 12:42.

**Will make** is future tense verb meaning the religious rulers will produce these disciples as excluded ones from sacred assemblies of Israelites. Jesus warns the disciples that the time will come when they will be put out of the synagogues and even persecuted to death. No mere suspension is in view but total anathematizing and expulsion.

**Is coming** is present tense meaning a point of time is continuously appearing. Notice the contrast “but: *alla*.” This is a contrast from what has been done before: “And they threw him out,” Joh 9:34. Now they will persecute in a more severe way.

**May think** is past tense subjunctive meaning the purpose of such time is that the murderers may determine that their judgement seems good to them.

**Are rendering** is present tense infinitive translated with the use of indirect discourse. The conjunction “*that*” is added for better reading. These murderers are continuously offering the service to God. Public policy today renders LGBTQ rights against religious freedom. These civil rights advocates believe that their group is discriminated based upon racial profiling even though they are not a race. Most Christians believe no one should be discriminated on their employment, credit lending, housing, and public accommodations, but they want other areas of life where it would affect civil marriage. When a baker refused to offer their services for a gay wedding, the public policy sacrificed the owner’s personal religious liberty to the service of the people. Throughout history, religion has persecuted people who do not agree with their fanaticism. Today we hear of the Islamic fundamentalists, but let us not forget the Spanish Inquisition. Each group whether religious or sodomites believe that they are doing the cleansing for the better of the world. The religious rulers during our Lord’s time also believed to be conscientious persecutors. Even Apostle Paul was one of those with the pretence of zeal for the cause of purity in religion. Paul gave us illustrations of this fanatical zeal: “for ye heard of my conduct once in Judaism, that I was persecuting excessively the assembly of God and was ravaging it; and was advancing in Judaism beyond many contemporaries in my own race, by being more abundantly zealous for the traditions of my fathers,” Ga 1:13-14.

### **John 16:3**

**These things** is the word of emphasis in this sentence. This pronoun refers to the expulsion from the synagogues and persecution that follows.

**Will do** is future tense meaning the religious leaders will produce these trials. TR adds “to you: *humin*” because of the previous verse has the same verb as here.

**Knew** is past tense meaning the religious leaders knew not personally God the Father nor Jesus. Religious people know about God, but few personally has a relationship with God: “Therefore they are saying to him, where is thy Father? Jesus answered, ye know neither me nor my Father; if ye knew me, also ye possibility knew my Father,” Joh 8:19; “and ye have not known him, but I myself know him; and if I said that I know not him, I will be like you, a liar; but I know him, and I am keeping his word,” Joh 8:55; “which no one of the rulers of this age has known, for if they knew, they crucified possibility not the LORD of glory,” 1Co 2:8; “The one who was not loving, knew not God; because God is love,” 1Jo 4:8. This is not an excusable ignorance because they must be born again. These ungodly ones know not also intellectually God: “But they will do all these things to you on account of my name, because they know not the One who have sent me,” Joh 15:21.

#### **John 16:4**

**These things** is the word of emphasis in this sentence. This pronoun refers to the discourse concerning the time of persecution: “But before all these things they will lay their hands upon you, and will persecute you, delivering you up to assemblies and prisons, bringing you before kings and governors, on account of my name,” Lu 21:12. This discourse was given much earlier.

Event	M
Parable of the wedding feast	22
Jews question on paying taxes	22
Sadducees question the resurrection	22
Scribes and Pharisees question Jesus	22
Jesus questions them about baptism	22
Warnings about Scribes and Pharisees	23
The widow's mite	
Disciples admire the temple	24
4 fishermen question Jesus	24
Jesus warns disciples of persecution	24
Jesus predicts the fall of Jerusalem	24
Jesus teaches about the 2nd coming	24
Parable of the fig tree	24
Warnings to be alert	24
Parable of the 10 virgins	25
Parable of the talents	25
Warnings about the Judgment	25

**Have said** is perfect tense meaning Jesus has uttered these truths concerning persecution to these disciples.

**Should come** is past tense subjunctive meaning the point of time should appear. Notice this “hour: *hora*” is the same word found in verse 2 and the article makes it previous reference to such a time.

**Might be remembering** is present tense subjunctive meaning the purpose this discourse is that these disciples might be continuously be mindful of these words.

**Said** is past tense meaning Jesus himself spoke to these disciples. Notice Christ addressed these disciples with the first century persecutions that we never experienced since that time. This application is limiting to these apostles, and it does not make it applicable to Christians of our age. Jesus foretold not these events at the beginning of his ministry because our Lord was with them for over three years.

#### **John 16:5**

**Now** is the word of emphasis in this sentence. This adverb modifies the present tense verb “am going.” Jesus is at this time continuously departing to God.

**Are asking** is present tense meaning these disciples are not questioning Jesus. They questioned our Lord before: “Simon Peter is saying, LORD, where are thou going? Jesus answered him, where I am going thou are not being able to follow now; but thou will follow me afterwards,” Joh 13:36; “Thomas is saying to him, LORD, we know not where thou are going, and how are we being able to know that way?” Joh 14:5. Their anxiety has silenced their probing questions as we will see in the next verse.

#### **John 16:6**

**These things** is the word of emphasis in this sentence. This pronoun refers to the farewell address since Joh 14:1.

**Have said** is perfect tense meaning Jesus has uttered these words to these disciples. Jesus declared these words in the past hours but these words are having abiding results.

**Has filled** is perfect tense meaning sorrow has wholly filled their heart. Affliction has entirely occupied their hearts to the brim. The disciples were troubled before but now it was at the fullest: “Stop letting your heart be troubled; ye are believing on God, keep believing also on me,” Joh 14:1. Notice “heart” is singular meaning it was common to all. These disciples do not see the possibility of going on without Jesus.

### **John 16:7**

**I,** is the word of emphasis in this sentence. The focus is on our Lord Jesus Christ.

**Am saying** is present tense meaning Jesus himself emphatically is continuously affirming this reality to these disciples. They cannot imagine that we will continue without their Lord.

**Is being profitable** is present tense meaning this situation is continuously being expedient for these disciples: “Ye heard I myself said to you, I am going away and I am coming to you. If ye loved me, ye possibility rejoiced that I said, I am going to the Father; for my Father is greater than me,” Joh 14:28; “But we know that all things are working together for good to the ones who are loving God, to the ones who are called according to his purpose,” Ro 8:28.

**May go away** is past tense subjunctive meaning the purpose of this benefit is that Jesus himself emphatically may depart.

**Should go away** is past tense subjunctive meaning the condition of the appearing of the Holy Spirit is that Jesus himself emphatically should depart. The personal pronoun “I: *ego*” is not found here in TR.

**Will sent** is future tense meaning Jesus will thrust the Paraclete to these disciples: “But he said this concerning the Spirit Which the ones who are believing on him were being about to be believing; for the Holy Spirit was not yet, because Jesus was not yet glorified,” Joh 7:39; “And I myself will ask the Father, and he will give to you another Paraclete, in order that he might be remaining with you for ever,” Joh 14:16.

### **John 16:8**

**Will come and will convict** both are future tenses meaning the Holy Spirit will appear and will expose the ungodly concerning sin and righteousness and judgment. In the next three verses, Jesus will explain the subject of this refute: “to execute judgment against all, and to convince all their ungodly concerning all the works of their ungodly which they did ungodly, and concerning all the hard things which ungodly



sinner spoke against him,” Jude 1:15. Sin, righteousness and judgment are synonymous to Adam, Christ and Satan.

### **John 16:9**

**Concerning sin** are the words of emphasis in this sentence. This prepositional clause refers to the first victory of the Holy Spirit. Jesus was sent because sin separated us from God: “And because ye are dead in offences and sins,” Eph 2:1; “For as in Adam all are dying, so also in Christ all will be made alive,” 1Co 15:22.

**Are not believing** is present tense with negation meaning the ungodly are not continuously trusting on Jesus: “and ye are not willing to come to me, in order that ye might be having life,” Joh 5:41; “Ye yourselves are of the father the devil, and ye are desiring to be doing the lusts of your father. He himself was a murderer from the beginning, and he has stood not in the truth because there is no truth in him. Whenever he should be speaking falsehood, he is speaking out of his own; because he is a liar and he is the father of it. And because I myself am speaking the truth, ye are not believing me,” Joh 8:44-45; “The one who is believing on the Son of God is having the witness in himself; the one who is not believing God has made him a liar, because he has not believed in the witness which God has witnessed concerning his Son,” 1Jo 5:10; “The one who is believing on the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding on him,” Joh 3:36. The conviction of sin leads to the rejection of the love of God. This rejection will affect the ungodly in shame which is a pang of conscience. This could lead to sorrow, or hatred towards God. On the matter of sorrow, the ungodly will blame the righteous for their pain. The sodomites have a high rate of suicide, but the ungodly continue to blame homophobic culture. It is wrong to not love the sodomites, but their feeling of hopelessness could be related to the conviction of the Holy Spirit. The youths of today with the temptations of sex outside marriage have confused them to the point of not respecting each other. This leads to AIDS, sexual assault and pornography. Jesus died on the cross because of the sin of Adam: “Who was delivered for our offenses, and was raised for our justification,” Ro 4:25.

### **John 16:10**

**Am going away and are no longer beholding** both are present tenses meaning Jesus is continuously depart to God, and these disciples are continuously not at this time perceiving with their eyes. The second victory of the Holy Spirit is because of the righteousness of Christ: “But now the righteousness of God has been manifested apart from law, being borne witness to by the law and the prophets,” Ro 3:21. The Old Testament prophesied the coming of Christ, but now Jesus has witnessed the righteousness of God. We have all sinned and are coming short of the glory of God, Ro 3:23. The ungodly disregard God: “For because they were being ignorant of the righteousness of God, and were seeking to establish their own righteousness, they submitted not to the righteousness of God. For Christ is the end of the law for righteousness to everyone who is believing,” Ro 10:3-4.

## John 16:11

**Has been judged** is perfect tense in passive voice meaning Jesus has decreed that the angels will cast Satan into the abyss: “and he threw him into the abyss, and shut, and sealed over him, in order that he may not mislead the nations any longer, until the thousand years were completed; and after these things it is necessary for him to be loosed a little time,” Re 20:3; “Now judgment is of this world; now the prince of this world will be thrown out,” Joh 12:31. The devil will also be thrown into the lake of fire: “and the devil who was misleading them was thrown into the lake of fire and of brimstone, and where the beast and the false prophet are; and they will be tormented day and night for the ages of the ages,” Re 20:10. Notice this judgment was given in the past and is having abiding results.

## John 16:12

**Yet** is the word of emphasis in this sentence. This adverb modifies the present tense verb “am having.” Jesus is still continuously possessing many things for the purpose to be continuously affirming to these disciples.

**To be bearing** is present tense infinitive with the use of completing the present tense verb “is not being able.” These disciples are not continuously capable to be continuously carrying the burden of more teaching at this time. These disciples just finished disputing with each other of who will be the greatest, and could not accept the death of their Lord: “And I myself, brethren, was not being able to speak to you as to spiritual, but as to fleshly, as to babes in Christ,” 1Co 3:1; “concerning whom our discourse is much and difficult in interpretation to be speaking, since ye have become sluggish in hearing. For everyone who is partaking of milk is unskilled in the word of righteousness; for he is an infant; but the solid food is for the fully grown, who is having the senses which exercised on account of the habit for distinguishing both good and evil,” Heb 5:12. We still have today those who dispute that a child of God can lose their salvation: “Wherefore having left the discourse of the beginning of the Christ, let us keep going to the full growth; laying not again a foundation of repentance from dead works, and of faith in God,” Heb 6:1; “For it is impossible for the ones who were once enlightened, also tasted the heavenly gift, and became partakers of the Holy Spirit, and tasted the good word of God and the works of power of the coming age, and fell away, to be renewing again to repentance, crucifying afresh for themselves the Son of God, and exposing him publicly,” Heb 6:4-6.

## John 16:13

**Should come** is past tense subjunctive meaning the time when the Holy Spirit should appear. This time is at Pentecost which is a fulfillment of the prophesy from Joel: “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions,” Joe 2:28. Notice this is the Spirit of truth: “We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error,” 1Jo 4:6.

**Will guide; will speak and will announce** all are future tenses meaning the Holy Spirit will lead the disciples in the truth and will utter the words which Jesus told them and will declare things to come. Notice the Holy Spirit is not articulate sounds from himself. The origin of sounds come from God as the speaking of tongues are a miracle from God the Father. This is NOT a second dipping of the Holy Spirit. There is only one dipping: “there is one LORD, one faith, one dipping,” Eph 4:5. Notice also these disciples will learn the things to come as John wrote his book on Revelation. The Holy Spirit helped in writing Bible: “The Spirit of the LORD spake by me, and his word was in my tongue,” 2Sa 23:2; “And we are having the more sure prophetic word, to which ye are doing well if ye are giving heed as to a shining lamp in an obscure place, until day might dawn and the morning might arise in your hearts; because ye are knowing first this, that all prophecy of scripture is not becoming of its own interpretation. For prophecy was not brought at any time by the will of man, but the holy men of God spoke while they were being borne by Holy Spirit,” 2Pe 1:19-21.

#### **John 16:14**

**That One** is the word of emphasis in this sentence. This pronoun refers to the Holy Spirit.

**Will glorify, will receive and will announce** all are future tenses meaning the Holy Spirit will honour Jesus because the Spirit of truth will take the message out of Jesus and will report it to these disciples. Notice the Holy Spirit is not honouring himself, so we should not do likewise. The mission of the Holy Spirit is to honour Jesus and remind us of our Lord’s words and he will declare it to us: “Therefore after he has been exalted by the right hand of God, and has received the promise of the Holy Spirit from the Father, he poured out this which ye yourselves are now beholding and are hearing,” Ac 2:33; “to whom it was revealed that they were serving not to themselves but unto us those things, which now they were announced to you by the ones who announced the glad tidings to you in the Holy Spirit who is being sent from heaven, into which the messengers are desiring to be look into,” 1Pe 1:12.

#### **John 16:15**

**All things** is the word of emphasis in this sentence. This adjective refers to the moral truth and power: “All things were delivered to me by my Father and no one is knowing exactly the Son except the Father; nor anyone is knowing exactly the Father except the Son, and the Son should be willing to reveal him to whoever,” Mt 11:27; “and Jesus came to them and spoke to them saying, all authority has been given to me in heaven and on earth,” Mt 28:18.

**Said** is past tense meaning Jesus spoke. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Is receiving** is present tense meaning the Holy Spirit is continuously receiving. TR has this verb as future tense: "will receive." But the present tense shows that the Holy Spirit can and will reveal with the next verb. TR uses the same verb tense from the previous verse because this is a quotation! Jesus changes the tense here because the Holy Spirit is now present.

**Will announce** is future tense meaning the Holy Spirit will reveal to the disciples after Pentecost.

## John 16:16

### VII. Walk to Gethsemane, John 15:1-17:26

#### C. Discourse on having peace during tribulation, John 16:16-33

16 **A little** *while* and ye are not beholding Me, and again a little *while* and ye will see Me, because I am going away (to) the Father. 17 Therefore *some* (of) His disciples **said** (to) one another, what is this which He is saying to us, a little *while* and ye will see Me? And "**I** Myself am going away (to) the Father?" 18 Therefore **they are saying**, what is this which He is saying, the little *while*? We know **not** what He is speaking. 19 Therefore Jesus **knew** that they were desiring to be asking Him, and He said to them, are ye inquiring (concerning) this (among) one another, that I said, a little *while* and ye will see Me? 20 **Verily** verily I am saying to you, "ye yourselves will weep and will lament, but the world will rejoice; but ye yourselves will be grieved, but your grief will become (to) joy." 21 **The woman** whenever she should be giving birth, is having grief, because her hour came; but when she should bring forth the child, she is remembering no longer the tribulation, (on account of) the joy that a man has been born (into) the world. 22 And therefore **ye** yourselves are indeed now having grief; but I will see you again, and your heart will rejoice, and no one is taking your joy (from) you. 23 And ye will ask nothing of Me **(in) that day**. **Verily** verily I am saying to you, "whatsoever ye should ask the Father (in) My name He will give you." 24 **(Until) now** ye not asked anything (in) My name: keep asking, and ye will receive, in order that your joy might be full. 25 I have spoken **these things** to you (in) allegories; but an hour is coming when I will speak no longer to you (in) allegories, but I will announce plainly to you (concerning) the Father. 26 Ye will ask **(in) that day** (in) My name; and I am saying not to you "I Myself will beseech the Father (for) you; 27 for the Father Himself is loving you, because ye yourselves have loved Me, and have believed that I Myself came out (from) God. 28 **I came out** (from) the Father and have come (into) the world; I am leaving again the world and am going (to) the Father." 29 His disciples **are saying** to Him, behold, keep speaking now plainly, and stop speaking any allegory. 30 We know **now** that Thou knows all things, and Thou are not having need in order that anyone might be asking Thee. **(By) this** we are believing that Thou came forth (from) God. 31 Jesus **answered** them, are ye now believing? 32 **Behold**, an hour is coming and now has come, in order that ye may be scattered each (to) his own, and ye may leave Me alone; and *yet* I am not alone, for the Father is (with) Me. 33 I have spoken **these things** to you in order that ye might be having peace (in) Me. Ye are having tribulation **(in) the world**; but keep being of good courage, I Myself have overcome the world.

**Little** is the word of emphasis in this sentence. This adjective means in a brief time. Jesus knew that his death was pending. Notice Jesus used this adjective twice meaning both events will occur in the near future. This is the last farewell!

**Are not beholding and will see** both are future tenses meaning the disciples are not continuously perceiving Jesus with their eyes because of his death and these same disciples will appear to Jesus. Jesus will become visible because of his bodily resurrection.

**Am going away** is present tense meaning Jesus is continuously departing to God by his death. This causal clause is not found in MSS. Tichendorf says that Origen is probably the author of this omission, as of so many other errors in the Alexandrian text. TR has added the personal pronoun “I: *ego*.” The reason that this pronoun was added is because the disciples quoted Jesus with this personal pronoun in the next verse.

#### **John 16:17**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning out of our Lord’s disciples, they spoke to one another. These disciples were still puzzled but do not question our Lord again.

**Is saying** is present tense meaning Jesus is continuously affirming to his disciples.

**I**, is the word of emphasis in this sentence. The focus is on our Lord Jesus. The conjunction “that: *oti*” before this word expresses the quotation from Jesus.

#### **John 16:18**

**Are saying** is the word of emphasis in this sentence. This verb is present tense meaning these disciples are continuously affirming that their troubling question which seem contradictory statements from Jesus to them. In one statement, Jesus said that he will die and he is continuously affirming that they will see him in a short time. This brought confusion because they did not understand the resurrection.

**Not** is the word of emphasis in this sentence. This particle shows the negativity of their misunderstanding.

**Know** is perfect tense meaning these disciples know not intellectually what Jesus is continuously uttering. These words seem irrational and these disciples confess their ignorance.

## John 16:19

**Knew** is the word of emphasis in this sentence. This verb is past tense meaning Jesus knew consequently by experience from previous situations: “And after Jesus has perceived their thoughts, he said, why for what reason are ye yourselves thinking evil in your hearts?” Mt 9:4. This shows the omniscience of Jesus: “But because Jesus knows their thoughts he said to them, every kingdom which divided against itself is being brought to desolation, and every city or house which divided against itself will not stand,” Mt 12:25.

**To be asking** is present tense infinitive being used as completing the imperfect tense verb “were desiring.” These disciples were continuously craving to be continuously questioning Jesus on this issue.

**Are inquiring** is present tense meaning these disciples are continuously seeking after an answer to their puzzling question concerning how can these disciples will behold Jesus in a short time. They had a real difficulty with the adjective “a little while.” These disciples understood that these will see our Lord in the great resurrection, but they did not understand the coming resurrection of our Lord: “Martha is saying to him, I know that he will rise again in the resurrection in the last day,” Joh 11:24.

## John 16:20

**Verily** is the word of emphasis in this sentence. This oath gives a trusted validity of the words to be spoken. The double statement means these words are truly trusted.

**Am saying** is present tense meaning Jesus is continuously affirming to these disciples. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Will weep and will lament, will rejoice, will be grieved, will become** all are future tenses meaning these disciples themselves emphatically will mourn on the inside and will mourn on the outside, but the ungodly will be glad; but these events will throw these disciples themselves emphatically into sorrow, but their sorrow will happen into gladness: “The same one who has gone told it to the ones who have been with him, who were grieving and were weeping,” Mr 16:10; “And he said to them, what are these words which ye are exchanging with one another while ye are walking, and ye are downcast in countenance?” Lu 24:17; “And the ones who are passing by were speaking evil of him, shaking their heads, and saying, aha, that One who was destroying the temple and was building it in three days,” Mr 15:29; “Whom although ye have not seen, ye are loving, on whom now although ye are not seeing, but are believing, ye are being exulted with joy unspeakable and have been glorified,” 1Pe 1:8.

## John 16:21

**The woman** is the word of emphasis in this sentence. The focus now is on a pregnant woman.

**Should be giving birth** is present tense subjunctive meaning the time of this pregnant woman should continuously be giving birth. This is a long process of hours.

**Is having** is present tense meaning this pregnant woman is continuously possessing birth pangs. This labor pains are regular recurrent spasm of pain: “Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee,” Ge 3:16; “Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, oh LORD,” Isa 26:17.

**Came** is past tense meaning this pregnant woman’s due date arrived.

**Should bring forth** is past tense subjunctive meaning the time that this pregnant woman should deliver her child.

**Is remembering** is present tense meaning this mother is continuously no longer being mindful of the affliction of these birth pains because she gave birth to this child into the world: “And the neighbours and her kinsfolk heard the LORD was magnifying his mercy with her, and they were rejoicing with her,” Lu 1:58.

## **John 16:22**

**Ye** is the word of emphasis in this sentence. The focus is on these disciples.

**Are having** is present tense meaning these disciples themselves emphatically are continuously possessing pain just like this pregnant woman who was giving birth.

**Will see and will rejoice** both are future tenses meaning Jesus will appear anew and their heart will be glad. Notice that “heart” is singular meaning the commonness among these disciples.

**Is taking** is present tense meaning no person or thing is continuously removing their gladness from them. Even death brought joy to these disciples: “And they were stoning Stephen, who is invoking and saying, LORD Jesus, receive my spirit,” Ac 7:59; “And all indeed who are wishing to be living piously in Christ

Jesus will be persecuted,” 2Ti 3:12. Some MSS has this verb in the future tense. From the news of their Lord’s resurrection, these disciples rejoiced. From that time to today, our joy cannot be stolen from us because of the love of Christ: “Who will separate us from the love of Christ? Will tribulation, or strait, or persecution, or famine, or nakedness, or danger, or sword separate us?” Ro 8:35; “For I have been persuaded that neither death, nor life, nor messengers, nor principalities, nor powers, nor things which have been present, nor things which are to be, nor height, nor depth, nor any other created thing will be able to separate us from the love of God, which is in Christ Jesus our LORD,” Ro 8:38-39.

## **John 16:25**

**These things** is the word of emphasis in this sentence. This pronoun refers to the discourses during our Lord’s ministry.

**Have spoken** is perfect tense meaning Jesus has uttered these words to these disciples in allegories. This is different than parables or metaphors as these are not earthly stories to explain heavenly truths, but rather proverbs which are earthly truths to explain the situation at hand: “But it has happened to them the word of the true proverb: the dog which returned to his own vomit; and the sow which washed to her rolling place in the mire,” 2Pe 2:22; “For in this the saying is the true, that it is one who is sowing, and another who is reaping,” Joh 4:37; “For where your treasure is, there your heart will be also,” Mt 6:21; “Thus the last will be first, and the first last: for many are called, but few chosen,” Mt 20:16; “For whoever should be having, it will be given to him; and who is not having, even that which he is having will be taken from him,” Mr 4:25; “Verily verily I am saying to you, the one who is entering not in by the door to the fold of the sheep, but is mounting up elsewhere, that one is a thief and robber,” Joh 10:1; “Jesus spoke this allegory to them, but these ones knew not what it was which he was speaking to them,” Joh 10:6; “I myself am that Door: if anyone should enter in by me he will be saved, and will go in and will go out, and will find pasture,” Joh 10:9; “I myself am the Good Shepherd; that Good Shepherd is laying down his life for the sheep,” Joh 10:11; “My sheep are hearing my voice, and I myself am knowing them; and they are following me,” Joh 10:27; “Jesus answered, are there not twelve hours in the day? Yes! If anyone should be walking in the day, he is not stumbling, because he is seeing the light of this world,” Joh 11:9; “Verily verily I am saying to you, unless the grain of wheat which has fallen into the ground should die, it itself is abiding alone; but if it should die, it is bearing much fruit,” Joh 12:24; “Now judgment is of this world; now the prince of this world will be thrown out: and if I myself should be lifted from the earth, I will draw all to myself,” Joh 12:31-32; “Therefore Jesus said to them, the Light is with you yet a little while. Keep walking while ye are having that Light, in order the darkness may not overtake you; and the one who is walking in that darkness is knowing not where he is going,” Joh 12:35; “I myself a Light have come into the world, in order that everyone who is believing on me may not abide in the darkness,” Joh 12:46; “Jesus is saying to him, the one who has been washed is not having need other than to wash the feet, but is wholly clean; and ye yourselves are clean, but not all are clean,” Joh 13:10; “For I gave to you an example, in order that as I myself did to you, and ye yourselves might be doing,” Joh 13:15; “Little children, yet I am with you a little while. Ye will seek me, and as I said to the Jews, where I myself am going, ye yourselves are not being able to come, also I am saying to you now,” Joh 13:33; “There are many abodes in the house of my Father; but if not I possibility told you, I am going to prepare a place for you,” Joh 14:2; “Yet a little while and the world is seeing me no longer, but ye yourselves are seeing me: because I myself am living, ye yourselves also will live,” Joh 14:19; “I myself am the True Vine, and my Father is the Husbandman,” Joh 15:1; “But whenever the Paraclete should



come, whom I myself will send to you from the Father, the Spirit of truth, who is going forth from the Father, that One will bear witness concerning me,” Joh 15:26.

**Will announce** is future tense meaning the Holy Spirit will make known without the use of figures and comparisons. After the birth of the Church, there is no need for miracles and speaking in tongues as the Holy Spirit will guide in the exhortation of the Holy Scriptures: “And ye yourselves are having the anointing from the Holy One, and ye know all things,” 1Jo 2:20.

### **John 16:26**

**(In) that day** are the words of emphasis in this sentence. This prepositional clause means the day when Jesus will be sitting at the right hand of God: “Who is the One who is condemning? It is Christ who died, but rather also was raised up, who also is at the right hand of God, who also is interceding for us,” Ro 8:34.

**Will ask** is future tense meaning these disciples will beg to God in Jesus’ name.

**Am saying** is present tense meaning Jesus is continuously affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks. The negation means that Jesus is not doing this intercession now because he is with them. The simplicity is not for them to understand now, but this intercession will be more real to them when the Holy Spirit appears: “And in like manner also the Spirit is jointly helping our weaknesses; for that which we should pray for according as it is necessary, we know not, but Spirit himself is making intercession for us with groanings inexpressible; but the One who was searching the hearts knows what the mind of the Spirit is, because he is interceding for saints according to God,” Ro 8:26-27.

**Will beseech** is future tense meaning Jesus himself will beg God the Father concerning these disciples.

### **John 16:27**

**Is loving** is present tense meaning God is continuously befriending these disciples.

**Have loved and have believed** are perfect tenses meaning these disciples have befriended Jesus and have trusted that Jesus himself came forth from beside God: “not that anyone has seen the Father, except the One who is from God, this One has seen the Father,” Joh 6:46.

## John 16:28

**Came out** is the word of emphasis in this sentence. This verb is past tense meaning Jesus came forth from beside God as stated in the previous verse.

**Have come** is perfect tense meaning Jesus has appeared into the human family.

**Am leaving and am going** both are present tenses meaning Jesus is continuously departing again and is continuously continuing his journey to the Heavenly Father. The eternal existence of our Lord should be considered here as Jesus is leaving again. The ascension is the natural counterpart of the incarnation.

Godet says: “The leaving the world does not indicate the abandoning of the human nature, but the rupture of the earthly form of human existence. For Stephen also beholds Jesus glorified in the form of the Son of man, {Ac 7:56} and it is as Son of man that Jesus reigns and comes again. Finally, {Mt 26:64 Lu 18:8} the going to the Father designates the exaltation of Jesus, in his human nature, to the divine state which he enjoyed as Logos before the incarnation.”

## John 16:29

**Are saying** is the word of emphasis in this sentence. This verb is present tense meaning these disciples are continuously affirming to Jesus.

**Keep speaking** is present tense imperative meaning Jesus promised that he will utter words plainly in verse 25. These disciples are continuously exhorting Jesus to keep uttering frankly with them.

**Stop speaking** is present tense imperative with negation meaning these disciples are continuously exhorting Jesus to stop affirming any more symbolic or figurative saying. They do not want to wait for the future for plain speaking, they want it now!

## John 16:30

**Now** is the word of emphasis in this sentence. This adverb modifies the perfect tense verb “know.” These disciples know at this time intellectually that Jesus knows all things.

**Are not having** is present tense with negation meaning Jesus is not continuously possessing the duty to ask us this question concerning his source of truthfulness. Jesus has proved it to his disciples.

**Might be asking** is present tense subjunctive meaning the purpose of such a question concerning his source of truthfulness is that such a person might be continuously questioning Jesus.

**(By) this** are the words of emphasis in this sentence. This prepositional clause means the omniscience of Jesus.

**Are believing** is present tense meaning these disciples are continuously trusting his truthfulness. These disciples are convinced of the facts that Jesus is God manifest in the flesh. Jesus is the Messiah, the Saviour of the world.

### **John 16:31**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to their statement that Jesus came forth from God and is leaving again to the Father.

**Are believing** is present tense meaning Jesus asked this question as are these disciples finally trusting that he must return unto the Father. This question is saying that it is enough for now because he knew that further talk would not clear up their misunderstandings.

### **John 16:32**

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take heed of the coming time.

**Is coming** is present tense meaning a point of time is continuously appearing.

**Has come** is perfect tense meaning a point of time has at this time appeared.

**May be scattered and may leave** both are past tense subjunctives meaning the purpose of this appointed time is that this event may disperse the disciples and these disciples may desert wrongfully Jesus that he is without a companion: "Then Jesus is saying to them, all ye yourselves will be offended in me during this night. For it has been written, I will smite the shepherd, and the sheep of the flock will be scattered," Mt 26:31; "And Jesus is saying to them, ye all will be offended in me in the night; for it has been written, I will smite the shepherd, and the sheep will be scattered," Mr 14:27. Jesus is not destitute because God the Father is with him.

## John 16:33

**These things** is the word of emphasis in this sentence. This pronoun refers to the fleeing of the disciples.

**Might be having** is present tense subjunctive meaning the purpose of this foretelling of their scattering is that these disciples might be continuously possessing tranquility of spirit because the arrest of our Lord will bring fear into the heart of these disciples.

**(In) the world** are the words of emphasis in this sentence. This prepositional clause means among the ungodly.

**Are having** is present tense meaning these disciples are continuously possessing affliction by the ungodly: "If ye were of the world, the world possibility was loving his own; but because ye are not of the world, but I myself chose for myself you out of the world, on account of this the world is hating you," Joh 15:19.

**Keep being of good courage** is present tense imperative meaning Jesus is continuously exhorting these disciples to keep being of good cheer.

**Have overcome** is perfect tense meaning Jesus himself emphatically has conquered these ungodly ones: "Ye yourselves are of God, little children, and ye have overcome them; because greater is he who is in the world," 1Jo 4:4; "Because everyone who has been begotten of God, is overcoming the world; and this is the victory which overcame that world, even our faith," 1Jo 5:4. This is a spiritual victory!

## John 17:1

VII. Walk to Gethsemane, Joh 15:1-17:26

D. Our Lord's prayer in the Garden of Gethsemane, John 17:1-26

1 Jesus spoke **these things**, and lifted up His eyes (to) the heaven and said, Father, the hour has come; glorify Thy Son, in order that also Thy Son may glorify Thee; 2 as Thou gave to Him all authority over all flesh, in order that all which Thou has given to Him, He may give to them eternal life. 3 And **this** is the eternal life, in order that they might be knowing Thee the only true God, and Jesus Christ Whom Thou sent. 4 **I** Myself glorified Thee (on) the earth; I completed the work which Thou has given Me in order

that I may do; 5 and now Thou Thyself glorify Me, Father, (with) Thyself, with the glory which I was having (before) the world was (with) Thee. 6 **I manifested** Thy name to the men whom Thou has given to Me (out of) the world; they were Thine, and Thou has given them to Me; and they have kept Thy word. 7 **Now** they have known that all things whatsoever Thou has given to Me, are (of) Thee; 8 for the words which Thou has given to Me I have given them; and they themselves received *them*, and they truly knew that I came (from) Thee, and they believed that Thou Thyself sent Me. 9 **I** Myself am making request (concerning) them; I am not making request (concerning) the world, but (concerning) whom Thou has given to Me, for they are Thine. 10 And **all** My **things** are Thine, and Thine *are* Mine; and I have been glorified (in) them. 11 And I am **no** longer (in) the world, and these ones are (in) the world, and I Myself am coming (to) Thee. Holy Father, **keep** them (in) Thy name whom Thou has given to Me, in order that they might be one, as We ourselves *are*. 12 **When** I was (with) them (in) the world I Myself was keeping them (in) Thy name whom Thou has given to Me I guarded, and no one (of) them perished, except the son of perdition *perished*, in order that the scripture may be fulfilled. 13 And **now** I am coming (to) Thee, and I am speaking these things (in) the world in order that they might be having My joy *which* has been fulfilled (in) them. 14 **I** Myself have given to them Thy word, and the world hated them, because they are not (of) the world, as I Myself am not (of) the world. 15 I am **not** making request in order that Thou may take them (out of) the world, but in order that Thou may keep them (out of) the evil. 16 They are not (**of**) **the world**, as I Myself am not (of) the world. 17 **Sanctify** them (by) Thy truth; Thy word is truth. 18 **As** Thou sent Me (into) the world, I Myself also sent them (into) the world; 19 and (for) them I Myself am sanctifying Myself, in order that they themselves also might be sanctified (in) truth. 20 And I am **not** making request only (for) these, but also (for) the ones who are believing (through) their word (on) Me; 21 in order that all might be one, as Thou Thyself, Father, *are* (in) Me, and I Myself *are* (in) Thee, in order that also they themselves might be one (in) Us; in order that the world may believe that Thou Thyself sent Me. 22 And **I** Myself have given to them the glory which Thou has given to Me, in order that they might be one, as We Ourselves are one: 23 **I** Myself *am* (in) them, and Thou Thyself *are* (in) Me, in order that they might be perfected (into) one, and in order that the world might be knowing that Thou Thyself sent Me, and loved them as Thou loved Me. 24 **Father**, I am desiring whom Thou has given to Me in order that where I Myself am these also might be (with) Me, in order that they might be beholding My glory which Thou gave to Me, for Thou loved Me (before) *the* foundation of *the* world. 25 **Righteous Father**, and the world knew not Thee, but I Myself knew Thee, and these ones knew that Thou Thyself sent Me; 26 and I made known to them Thy name, and will make *it* known; in order that the love with which Thou loved Me (in) them might be, and I Myself (in) them.

**These things** is the word of emphasis in this sentence. This pronoun refers to the previous dialogue in the previous chapter concerning the exhortation of his disciples to be courageous.

**Spoke** is past tense meaning Jesus uttered these words to his disciples.

**Lifted up and said** both are past tenses meaning Jesus raised up his eyes to the heaven and spoke. Notice this prayer consists first of our Lord praying for himself, verses 1-5; then for his apostles, verses 6-19; and finally for the Church, verses 20-26. Notice in most public prayers, we hear very little of prayers for ourselves. Most call the Lord's Prayer in Mt 6:9-13 Lu 11:2-4, but this was not a prayer, but an explanation on how to pray: "thus which means in this manner." This model prayer will help us here in

our Lord's prayer, which is found in this text. Notice Jesus instructed his disciples to start their prayer from the model prayer with an address to the heavenly Father: "our Father who is in the heavens, let thy name be sanctified"; Mt 6:9. Jesus did address God as Father. Jesus would never say "our Father," nor "my Father." They are one, so simply "Father." Most likely Jesus employed the Aramaic term "Abba," Mr 14:36. The Holy Spirit cries in our hearts the same: "For ye received not a spirit of bondage again unto fear but ye received a Spirit of adoption, whereby we are crying, Abba, the Father," Ro 8:15; "But because ye are sons, God sent forth the Spirit of his Son into your hearts, Which is crying, Abba, the Father," Ga 4:6.

**Has come** is perfect tense meaning the definite time has appeared. Jesus acknowledged that his time of death has arrived and the spiritual kingdom is now to begin. Christians are exhorted to pray for the return of Christ: "let thy kingdom come; let thy will become as in heaven, and upon the earth," Mt 6:10. Before his hour had not yet come: "Therefore they were seeking to take him; but no one laid the hand upon him, because his hour had not yet come," Joh 7:30; "Jesus spoke these words in the treasury, while he was teaching in the temple; and no one took him, for his hour had not yet come," Joh 8:20. But now his time has come: "But Jesus answered them saying, the hour has come in order that the Son of man may be glorified," Joh 12:23; "While I was with you throughout the day in the temple ye stretched not out your hands against me; but this is your hour, and the power of darkness," Lu 22:53.

**Glorify** is past tense imperative meaning Jesus exhorted God to honour Jesus in this time of death. Jesus is seeking intervention in the exaltation through his death: "When he went out Jesus is saying, now the Son of man was glorified, and God was glorified in him. If God was glorified in him, also God will glorify him in himself, and immediately will glorify him," Joh 13:31-3; "who are believing through him in God, who raised him up from among the dead and gave to him glory, so that your faith and hope might be in God," 1Pe 1:21.

**May glorify** is past tense subjunctive meaning the purpose of such glorification is that Jesus may honour God in this paschal sacrifice: "Father, glorify thy name. Therefore a voice came out of the heaven, I both glorified and will glorify it again," Joh 12:28.

## **John 17:2**

**Gave** is past tense meaning God furnished to Jesus all power to forgive sins, Mr 2:10; to expel demons, Mr 3:15; and to teach, Mt 7:29. This power is inseparable from the imminence of the kingdom; with the presence of him who exercises it, the kingdom itself draws near.

**May give** is past tense subjunctive meaning the purpose of such authority is that Jesus may furnish eternal life to those God has furnished to Jesus. Notice only those who God has chosen, meaning only those who have believed on our Lord Jesus: "but as many as received him he gave to them authority to become children of God, to the ones who were believing on his name," Joh 1:12.

### John 17:3

**This** is the word of emphasis in this sentence. This pronoun refers to “life.” This is not the way to it, but the explanation of the source of eternal life, which is Jesus Christ. We cannot achieve this knowledge, but the Spirit reveals this knowledge: “It is the Spirit which is quickening, the flesh is profiting nothing; the words which I myself am speaking to you, are spirit and are life,” Joh 6:63. If a person desires to know God, he must repent of their sin and trust in the finished work of Christ. Then Jesus is giving to them eternal life: “in order that everyone who is believing on him may not perish, but might be having eternal life,” Joh 3:15.

**Might be knowing** is present tense subjunctive meaning the believers might be continuously knowing with experience Jesus who is the only true God and Christ. Notice three things here. First, this is personal knowledge of their Saviour: “and to know the love of Christ which was surpassing knowledge in order that ye may be filled unto all the fullness of God,” Eph 3:19; “so that I may know him and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death,” Php 3:10. This personal experience is on-going relationship. Secondly, Jesus is both God and Messiah. The article with God and not with Jesus Christ makes it identical. The Grandville and Sharp rule displays here that Jesus is both God and Christ. Finally, God the Father sent forth his Son, which makes them distinct. This fact cannot be reconciled through our finite wisdom, but we must accept the deity of Jesus and the distinction of God the Father and God the Son. These truths must be accepted by faith, as God’s way are higher than our ways: “And we know that the Son of God is come, and has given us an understanding in order that we might be knowing the true One; and we are in that true One, in his Son Jesus Christ. He himself is the true God, and eternal life,” 1Jo 5:20. As here Jesus is the true God and eternal life. He is both!

### John 17:4

**I**, is the word of emphasis in this sentence. The focus is on our Lord Jesus.

**Glorified** is past tense meaning Jesus himself emphatically honoured God on the inhabited earth: “Father, glorify thy name. Therefore a voice came out of heaven, I both glorified and will glorify it again,” Joh 12:28; “When he went out Jesus is saying, now the Son of man was glorified, and God was glorified in him,” Joh 13:31. Notice this is different than the word “world.” Jesus honoured God upon the earth here, while in the next verse, God honoured Jesus before the ungodly. During his visitation down here, Jesus honoured God by finishing his mission.

**Completed** is past tense meaning Jesus perfected the task: “Jesus is saying to them, my meat is in order that I might be doing the will of the One who sent me, and may finish his work,” Joh 4:34; “But I myself am having the witness greater than John; for the works which the Father gave me in order that I may complete them, these works which I myself am doing, they are bearing witness concerning me that the Father has sent me,” Joh 5:36. Jesus is speaking as this task is already finished because there was so little time among the ungodly: “And I am no longer in the world, and these ones are in the world, and I myself

am coming to thee. Holy Father, keep them in thy name whom thou has given to me, in order that they might be one, as we ourselves are,” Joh 17:11. MSS has this verb as past tense participle, but this Alexandrian reading seems like a translation from a Greek. Godet says: “It seems to me much more after the Greek than the Hebrew style, — in other terms, much more Alexandrian than apostolic. The juxtaposition of the two verbs in the T.R. is therefore, in my view, preferable to their syntactic fitting to each other in the other text.”

**Has given** is perfect tense meaning God has furnished the task.

**May do** is past tense subjunctive meaning the purpose of this task is that Jesus may carry it out or execute it.

### **John 17:5**

**Glorify** is past tense imperative meaning Jesus exhorted God himself emphatically to honour Jesus along side God himself. Notice our Lord addresses God as Father again, verse 1. We are asked to give us today our need bread in the model prayer, Mt 6:11. Our Lord request at this time for honour which is his bodily necessity: “And having food and raiment let us be therewith content,” 1Ti 6:8. Man cannot live by bread alone, but by every word of God. It is better to do this will of God than be fed, as our Lord lasted forty days of temptation with food.

**Was having** is imperfect tense meaning Jesus was continuously possessing this honour before man rebelled. Remember, John does not speak of the world as our planet, but carnality.

**Was** is present tense infinitive translated with the use of time because of the preposition and article “(before): *pro tou*.” The noun “world” is translated as accusative of general reference being the subject of this infinitive verb: “No one has seen God at any time; the only begotten Son, the One who is in the bosom of the Father, the Same declared him,” Joh 1:18; “And no one has gone up into the heaven except the One who had come down out of the heaven, the Son of man who is in the heaven,” Joh 3:13. Other verses do show that Jesus was present at creation: “This One was in the beginning with that God,” Joh 1:2; “Who has been foreknown indeed from the foundation of the world but who manifested at the last times for the sake of you,” 1Pe 1:20. Notice Peter uses “world” in a different manner as the universe. Our Lord Jesus is continuously existing with God before the fall of man: “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth,” Ge 1:26.

### **John 17:6**



**Manifested** is past tense meaning Jesus made known God's name to these disciples: "and I made known to them thy name, and will make it known; in order that the love with which thou loved me in them might be, and I myself in them," Joh 17:26: "No one has seen God at any time; the only begotten Son, the One who is in the bosom of the Father, the Same declared him," Joh 1:18.

**Were** is imperfect tense meaning these disciples were continuously existing for God.

**Has given and have kept** both are perfect tenses meaning God has delivered these disciples to Jesus and these disciples have observe the saying of God: "Because he foreknew whom, also he predestinated to be conformed to the image of his Son, for he is the firstborn among many brethren; but he predestinated whom, he also called these; and he called whom, he also justified these; but he justified whom, he also glorified these," Ro 8:29-30; "because he has predestinated us for adoption through Jesus Christ to himself, according to the good pleasure of his will," Eph 1:5; "But we ourselves are owing to be giving thanks to God always concerning you, brethren beloved by the LORD, that God chose you from the beginning to salvation in sanctification of the Spirit and belief of the truth," 2Th 2:13. Many will take this as saying that these disciples are to keep our Lord's word, but it says here that they kept God the Father's word: "this is my beloved Son, here him," which resulted in: "And Simon Peter answered and said, thou thyself are the Christ, the Son of the Living God. And Jesus answered and said to him, thou are blessed, Simon Bar-Jonas, for flesh and blood revealed it not to thee, but my Father who is in the heavens," Mt 16:16-17. These miracles in this Gospel are also written that they "might believe that Jesus is the Christ, the Son of God," Joh 20:31. So many believed because Jesus has delivered to his disciples God's word: "I myself have given to them thy word, and the world hated them, because they are not of the world, as I myself am not of the world," Joh 17:14. And many believed through our Lord's works: "Therefore many of the Jews who have come to Mary and have seen what Jesus did, believed on him," Joh 11:45.

### **John 17:7**

**Now** is the word of emphasis in this sentence. This adverb modifies the perfect tense verb "have known." These disciples have at this present time known by experience that the ministry of Christ is in parallel of God's will: "Are thou not believing that I myself am in the Father, and the Father is in me? Yes! The words which I myself speaking to you, I am not speaking from myself; but the Father who is abiding in me himself is doing the works." Joh 14:10. Our Lord's work, power and teaching reveal God in his love, mercy and grace: "and forgive to us our debts, as also we ourselves are forgiving our debtors," Mt 6:12.

### **John 17:8**

**Have given** is perfect tense meaning Jesus has delivered the discourses from God.

**Received** is past tense meaning the disciples themselves emphatically claimed for themselves these teachings: “Therefore Simon Peter answered him, LORD, to whom will we go? Thou art having words of eternal life,” Joh 6:68.

**Knew and believed** both are past tenses meaning these disciples knew in reality by experience that Jesus came forth from God and trusted that God himself emphatically commissioned Jesus: “And we ourselves have seen and are bearing witness that the Father has sent the Son Saviour of the world,” 1Jo 4:14. This sending here is divine appointment “sent: *apostello*,” where we get our English noun “apostle.”

### **John 17:9**

**I**, is the word of emphasis in this sentence. The focus is on our Lord Jesus Christ.

**Am making request** is present tense meaning Jesus himself emphatically is continuously beseeching God the Father concerning these disciples, not the ungodly: “And I myself will ask the Father, and he will give to you another Paraclete, in order that he might be remaining with you for ever,” Joh 14:16; “We know that we are of God, and the whole world is lying in the wicked one,” 1Jo 5:19.

### **John 17:10**

**All things** is the word of emphasis in this sentence. This adjective refers to the moral truth and power: “All things were delivered to me by my Father and no one is knowing exactly the Son except the Father; nor anyone is knowing exactly the Father except the Son, and the Son should be willing to reveal him to whoever,” Mt 11:27; “and Jesus came to them and spoke to them saying, all authority has been given to me in heaven and on earth,” Mt 28:18; “All things whatsoever the Father is having are mine; because of this I said, he is receiving of mine, and will announce to you,” Joh 16:15.

**Have been glorified** is perfect tense in passive voice meaning these disciples have honoured Jesus. Through the moral truth and power, God has given these disciples to Christ, and these followers have honoured Jesus in spite of all their shortcomings and failings.

### **John 17:11**

**No** is the word of emphasis in this sentence. Jesus is not any longer among the ungodly, and these disciples are among the ungodly.

**Am coming** is present tense meaning Jesus himself emphatically is continuously coming to God the Father. Now Jesus addresses God as “Holy Father” as before only “Father,” verses 1, 5.

**Keep** is the word of emphasis in this sentence. This verb is past tense imperative meaning Jesus exhorted God the Father to guard these disciples in God’s name: “and do not lead us into temptation, but deliver us from the evil one. For the kingdom and the power and the glory is thine to the ages. Amen.” Mt 6:13.

**Might be** is present tense subjunctive meaning the purpose of this protection is that these disciples might be continuously single. This unity rules out dualism as we can only serve one Lord, Mt 6:24; as there is none beside him, Mr 12:20; one Lord, De 6:4; one flesh in marriage, Eph 5:31. Organically, the Church hinges on individuals, Ro 12:5; are all one in Christ Jesus, Ga 3:28. The church’s own unity is thus of paramount importance, Eph 4:4. Jesus and God themselves are one: “I myself and the Father are One,” Joh 10:30.

### **John 17:12**

**When** is the word of emphasis in this sentence. It is a shame that most translations use this word for translating the use of time instead of using “after.” Unless you have the Greek text, an English reader would not know if this particle is used. This compound word consist of an article “who or which” and the particle “not only.” These two put together makes it a particle of time.

**Was** is imperfect tense meaning Jesus was continuously with these disciples among the ungodly. MSS does not have “in the world.”

**Was keeping** is imperfect tense meaning Jesus himself emphatically was continuously protecting these disciples in God’s name. This is like the fidelity of the Good Shepherd with his sheep.

**Guarded** is past tense meaning Jesus preserved his disciples from apostasy except Judas Iscariot. The “keeping” is the fashion of protecting these men, while “guarded” is the result of such action. MSS has “which: *hos*” in dative singular, which agrees with “name.” It should be “whom: *hos*” in accusative plural, which agrees with “them.” It is the disciples whom God has given to me, not thy name which thou has given me.

**Perished** is past tense in middle voice meaning these disciples faced not for themselves eternal destruction except Judas Iscariot who is called son of destruction. Christ did not lose Judas, but he lost himself: “in order that the word may be fulfilled which he said, whom thou has given to me I lost not any of them,” Joh 18:9. Judas’ father is Satan who is the destroyer. There will be another person ascribing to himself apostolic authority and power, the man of sin during the seven years of tribulation: “Let not anyone deceive you in any way; because it will not be unless the apostasy should come first and the man

of sin shall be revealed, the son of perdition,” 2Th 2:3. We often called this person the Antichrist. Notice the play on words of the verb “perish” or “destroy” and the noun “destruction.”

May be fulfilled is past tense in passive voice subjunctive meaning the purpose of the son of perdition is that Judas Iscariot may accomplish the scripture: “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me,” Ps 41:9.

### **John 17:13**

**Now** is the word of emphasis in this sentence. This adverb modifies the present tense verb “am coming.” Jesus is at this time continuously appearing to God the Father.

**Am speaking** is present tense meaning Jesus is continuously uttering these words of protection among the ungodly.

**Might be having** is present tense subjunctive meaning the purpose of these discourses is that these disciples might be continuously possessing our Lord’s joy.

**Has been fulfilled** is perfect tense in passive voice participle translated with the use of substantive modifying “joy.” These teachings have furnished our Lord’s joy in these disciples: “I have spoken these things to you, in order that my joy may abide in you, and your joy may be full,” Joh 15:11. The perfect tense shows that this joy was given in the past and is having abiding results. This joy is lasting. The pride of our Lord will continue in the hearts of these disciples. These disciples are filled with joy, our Lord’s gladness. The fruit of the Spirit is love, then the next manifestation is joy. Love is chief, which when we are filled with the love of Christ, our dwelling hearts experience gladness. This joy in the Lord quickens and elevates, while it cleanses, all other emotions. The Holy Spirit gives the joy in the midst of the tribulations: “And ye yourselves became imitators of us and of the LORD, after ye have accepted the word in much tribulation with joy of the Holy Spirit,” 1Th 1:6.

### **John 17:14**

**I**, is the word of emphasis in this sentence. The focus is on our Lord Jesus.

**Have given** is perfect tense meaning Jesus himself has furnished God’s moral precepts to these disciples. This teaching was done in the past and is having abiding results.

**Hated** is past tense meaning the ungodly detested these disciples because they are now children of God instead of out of the flesh: “If ye were of the world, the world possibility was loving his own; but because ye are not of the world, but I myself chose for myself you out of the world, on account of this the world is hating you,” Joh 15:19. The ungodly ones are children of the devil. Jesus himself is continuously not existing ever out of the flesh as he is out of God: “And he said to them, ye yourselves are from beneath, I myself am from above; ye yourselves are of this world, I myself am not of this world,” Joh 8:23.

#### **John 17:15**

**Not** is the word of emphasis in this sentence. This negation is with the present tense verb “am making request.” Jesus is not continuously entreating God the Father.

**May take but may keep** both are past tense subjunctives meaning the purpose of such request is that God may not remove these disciples out of the ungodly influence, but may guard them out of the evil one who is the devil: “But the LORD is faithful, who will establish you and will keep you from the evil one,” 2Th 3:3; “We know that everyone who has been begotten of God is sinning not; but the one who was begotten of God is keeping himself, and the wicked one is not touching him,” 1Jo 5:18.

#### **John 17:16**

**(Of) the world** are the words of emphasis in this sentence. This prepositional phrase means these disciples are not out of the ungodly, as Jesus himself is not out of the ungodly. This is repetition of verse 14 for emphasis.

#### **John 17:17**

**Sanctify** is the word of emphasis in this sentence. This verb is past tense imperative meaning Jesus exhorted God the Father to set apart these disciples for himself to a holy use: “Now may God of peace himself sanctify you wholly; and may your entire spirit and soul and body be preserved blameless at the coming of our LORD Jesus Christ,” 1Th 5:23. This is done in the sphere of the Word of God. This is not man’s traditions but the knowledge of the truth to these disciples by Christ, and expanded in them by the Spirit. AV has “through” thy truth, but should be “by” or “in” thy truth. The truth is the way, Joh 14:6. By this, the truth is the Word, Joh 1:1; which sets us free, Joh 8:32 Ga 5:1. Religion offers false hope in reconciliation with God with human speculation, but Jesus gives salvation in the word of truth, 2Co 6:7; which a person can become a Christian in the knowledge of this truth, 1Ti 2:4.

#### **John 17:18**

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb “sent.” God appointed Jesus among the ungodly, Jesus himself emphatically also in the same proportion commissioned these disciples among the ungodly. Notice this verb “sent: *apostello*” is the same as the noun where we have the transliteration “apostle.”

#### **John 17:19**

**Am sanctifying** is present tense meaning Jesus himself emphatically is continuously setting himself apart for these disciples. Jesus went among the ungodly, but kept to his mission from God. The people wanted him to their political leader, but Jesus looked to the cross.

**Might be sanctified** is present tense in passive voice subjunctive meaning the purpose of our Lord setting himself apart is that the offering of the body of Jesus Christ might set these disciples themselves emphatically apart once for all, Heb 10:10. This work of redemption is the truth which sets up free.

#### **John 17:20**

**Not** is the word of emphasis in this sentence. This negation shows that this redemption is not only for the Jews.

**Am making request** is present tense meaning Jesus is continuously entreating God for the Church. The Church consist of Jew and Gentile alike.

**Are believing** is present tense participle translated with the use of substantive modifying the article of the preposition “the ones.” These ones are believers through the Gospel spoken by these disciples. TR has this participle in future tense. These believers are undoubtedly not the believers at the moment when Jesus is praying, since these ones are believing through these apostles words.

#### **John 17:21**

**Might be** is present tense subjunctive meaning the purpose of this request is that all believers might continuously be one in Christ and God the Father: “which we have seen and have heard, are reporting to you, in order that also ye yourselves might be having fellowship with us. And our fellowship is with the Father and with his Son Jesus Christ,” 1Jo 1:3. When people have someone in common, they rally around that person. We are “fans” of our Lord Jesus Christ. Jesus shows here that our fellowship is “in” the Son and the Father. This unity of faith is grounded in the Word of God delivered by the Apostles: “fulfill my joy, in order that ye might be of the same mind, and might be having the same love, being joined in soul,

minding the one thing,” Php 2:2. Churches today do not unity because they are fighting over their personal interests: “Stop considering the things of one’s own interest, but also the things of others interest,” Php 2:4; instead of contending for the faith which was once delivered unto the saints, Jude 1:3. Because of the flesh, all Christians are not mature: “until we all may arrive at the unity of the faith and of the knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,” Eph 4:13.

**May believe** is past tense subjunctive meaning the purpose of this unity is that the ungodly may trust that God himself appointed Jesus as Saviour. The unsaved will see one flock under one shepherd: “And I am having other sheep, which are not of this fold; and it is necessary for those ones to be bringing, and they will hear my voice; and there will be one flock, one shepherd,” Joh 10:16.

### **John 17:22**

**I**, is the word of emphasis in this sentence. The focus is on our Lord Jesus.

**Have given** is perfect tense meaning Jesus himself emphatically has furnished God’s most exalted state to these disciples: “Jesus did this beginning of the signs in Cana of Galilee, and he manifested his glory; and his disciples believed on him,” Joh 2:11.

**Might be** is present tense subjunctive meaning the purpose of such exalted work upon earth is that these disciples might continuously be one as Jesus and the Father are one in their fellowship. This is not in nature, but in purpose which demonstrates perfect union with God and with one another. Following this pattern, we become Christ’s glory: “Whether as regards Titus, he is my partner and for you a fellow-worker; or our brethren, who are messengers of assemblies, Christ’s glory,” 2Co 8:23.

### **John 17:23**

**I**, is the word of emphasis in this sentence. Jesus again is the focus here. Jesus himself emphatically is spent in his disciples as God the Father himself emphatically is in Christ.

**Might be** is present tense subjunctive meaning the purpose of this account is that these disciples might be continuously accomplished into one group. This participle “perfected” is perfect tense translated with the use of periphrastic meaning these disciples are continuously completed into the household of God in the past and are continuously developing these relationships.

**Might be knowing** is present tense subjunctive meaning the purpose of this unity of faith is that the ungodly might be continuously knowing by experience of these disciples that God himself emphatically appointed Jesus and God himself emphatically loved these disciples sacrificially as God loved sacrificially Jesus: “No one has seen God at any time if we should be loving one another, God is abiding in us, and his love is perfected in us,” 1Jo 4:12.

#### **John 17:24**

**Father** is the word of emphasis in this sentence. This vocative is the direct address in closing out our Lord’s prayer. This shows that in the model prayer, we not only open our prayer with this invocation, we continue with this address as continued fellowship in prayer.

**Am desiring** is present tense meaning Jesus is continuously intending that these followers will continue to consider our Lord’s glorious works. Notice, Jesus is no longer praying, but now I am desiring. This is our Lord’s LAST WILL to the Father.

**Might be** is present tense subjunctive meaning the purpose of this intention is that these disciples might continuously be with Christ in heaven, Joh 12:26 13:36 14:3.

**Might be beholding** is present tense subjunctive meaning the purpose this fellowship is that these disciples might be continuously considering our Lord’s glorious form: “Beloved now we are children of God, and it was not yet manifested what we will be; but we know that if he should be manifested, we will be like him, for we will see him as he is,” 1Jo 3:2.

**Loved** is past tense meaning God the Father loved Jesus sacrificially before creation just as God chose for himself us: “according as he chose for himself us in him before the foundation of the world, that we should be holy and blameless before him in love,” Eph 1:4; “Who has been foreknown indeed from the foundation of the world but who manifested at the last times for the sake of you,” 1Pe 1:20.

#### **John 17:25**

**Knew not** is past tense with negation meaning the ungodly knew not by experience God. Notice here Jesus addresses the Father as Righteous. These unrighteous ones came not to a relationship with the Righteous One, but Jesus himself knew God by experience: “Therefore they are saying to him, where is thy Father? Jesus answered, ye know neither me nor my Father; if ye had known me, also ye possibility had known my Father,” Joh 8:19; “And they will do these things because they knew neither the Father nor me,” Joh 16:3; “there is not the one who is understanding, there is not the one who is seeking after God,” Ro 3:11; “For since the world knew not God in the wisdom of God, God was pleased by the foolishness of the proclamation to save the ones who were believing,” 1Co 1:21.



**Knew** is past tense meaning these disciples knew by experience that God himself emphatically appointed Jesus as Christ: "And Simon Peter answered and said, thou thyself are the Christ, the Son of the Living God," Mt 16:16; "And Peter answered and said, the Christ of God," Lu 9:20; "come, see a Man who told me all things whatsoever I did: perchance is this the Christ?" Joh 4:29; "She is saying to him, Yes, LORD; I myself have believed that thou thyself are the Christ, the Son of God, the One who is coming into the world," Joh 11:27; "Therefore because he was a prophet, and knows that God swore to him with an oath, to raise up the Christ of the fruit of his loins as concerning flesh, to sit upon his throne, although he has foreseen this he spoke concerning the resurrection of the Christ, that his soul was not left in Hades, nor his flesh saw corruption," Ac 2:30-31. "Therefore let all the house of Israel assuredly keep knowing, that God made him both LORD and Christ, this Jesus whom ye yourselves crucified," Ac 2:36.

### John 17:26

**Made known** is past tense meaning Jesus declared God's name to these disciples.

**Will make known** is future tense meaning Jesus will declare God's name to these disciples: "saying, I will declare thy name to my brethren, I will sing praise to thee in the midst of the assembly," Heb 2:12.

**Might be** is present tense subjunctive meaning the purpose of this declaration is that the love of God might continuously be in these disciples and Jesus himself in them: "Jesus answered and said to him, if anyone should be loving me, he will keep my word, and my Father will love him, and we will come to him, and we will make an abode with him," Joh 14:23.

### John 18:1

#### VIII. Arrest of Jesus in the Garden of Gethsemane, John 18:1-12

1 *After* Jesus has said **these things** He went out (with) His disciples beyond the winter stream of Kedron, where a garden was, (into) which He Himself and His disciples entered. 2 And Judas who was delivering Him up also **knew** the place; because Jesus often was gathered there (with) His disciples. 3 Therefore *after* Judas received the band, and officers (from) the chief priests and Pharisees, he is coming there (with) torches and lamps and weapons. 4 Therefore *because* Jesus knew all things which were coming (upon) Him, He came forth *and* said to them, whom are ye seeking? 5 **They answered** Him, Jesus the Nazaraean. Jesus **is saying** to them, I Myself am. And Judas who was delivering Him up **had** also **stood** (with) them. 6 Therefore **as** He said to them, "I Myself am," they went (to) the backward and fell to *the* ground. 7 Therefore He questioned them **again**, whom are ye seeking? And **these ones** said, Jesus the Nazaraean. 8 Jesus **answered**, I told you "I Myself am." Therefore if ye are seeking **Me**,

suffer these ones to be going away; 9 in order that the word may be fulfilled which He said, "whom Thou has given to Me I lost not any (of) them." 10 Therefore **Simon** Peter *who* was having a sword, drew it, and smote the bondman of the high priest, and cut off his right ear. And *the* name to the bondman **was** Malchus. 11 Therefore Jesus **said** to Peter, put thy sword (into) the sheath. **The cup** which the Father has given to Me shall I in no wise drink it? Yes! 12 Therefore **the band** and the chief captain and the officers of the Jews took hold of Jesus, and bound Him,

**These things** is the word of emphasis in this sentence. This pronoun refers to our Lord's prayer on their way to Gethsemane.

**Has said** is past tense participle translated with the use of time: "*after.*" Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: "These things spake Jesus, and went forth with his disciples over the brook Cedron."

**Went out** is past tense meaning Jesus came forth from their journey from Jerusalem to the other side of the foul weather stream of Kedron. This valley is known in Scripture only by the name "the brook Kidron." David crossed this brook bare-foot and weeping, when fleeing from Absalom, 2Sa 15:23,30, and it was frequently crossed by our Lord in his journeyings to and fro. Here Asa burned the obscene idols of his mother, 1Ki 15:13, and here Athaliah was executed, 2Ki 11:16. It afterwards became the receptacle for all manner of impurities, 2Ch 29:16 30:14; and in the time of Josiah this valley was the common cemetery of the city, 2Ki 23:6; Compare Jer 26:23. Through this mountain ravine no water runs, except after heavy rains in the mountains round about Jerusalem. Its length from its head to en-Rogel is 2 3/4 miles. Its precipitous, rocky banks are filled with ancient tombs, especially the left bank opposite the temple area. The greatest desire of the Jews is to be buried there, from the idea that the Kidron is the "valley of Jehoshaphat" mentioned in Joe 3:2. Below en-Rogel the Kidron has no historical or sacred interest. It runs in a winding course through the wilderness of Judea to the north-western shore of the Dead Sea. Its whole length, in a straight line, is only some 20 miles, but in this space its descent is about 3,912 feet.

To Samaria,  
Galilee & Damasc

City Walls today

To Joppa &  
Caesarea

Golgotha  
(Calvary)

7



**Entered** is past tense meaning Jesus and his disciples came into the garden of Gethsemane. John omits our Lord's final prayer in this garden: "Then Jesus is coming with them to a place which is being called Gethsemane, and he is saying to the disciples, sit here, until I should go and should pray yonder," Mt 26:36; "And they are coming into a place of which the name is Gethsemane; and he is saying to his disciples, sit here, while I should pray. And he is taking Peter and James and John with him. And he began to be greatly amazed and being greatly depressed," Mr 14:32-33; "And he himself was withdrawn from them about a stone's throw, and after he fell on his knees he was praying," Lu 22:41. This garden was a private place in which our Lord had the right of entry. It was not a public place.

### John 18:2

**Knew** is the word of emphasis in this sentence. This verb is pluperfect tense meaning Judas Iscariot knew intellectually the garden where Jesus frequently found solitude.

**Was gathered** is past tense in passive voice meaning this garden assembled Jesus and his disciples. It was a private meeting place for prayer: "But he was by day in the temple teaching, and by night he was going out and was lodging on the mount which is being called of Olives," Lu 21:37; "But Jesus went to the mount of Olives," Joh 8:1. Judas was with these disciples on previous occasions. Only John mentions this as their preferred place of prayer. Jesus was rejected by his people and is betrayed by one of his own disciples. This same occurred to David's treacherous counselor Ahithophel who hanged himself, 2Sa 17:23. Also David's treacherous son Absalom was caught in a tree and killed while hanging there, 2Sa 18:9-17. Judas went out and hanged himself, Mt 27:3-10. This same brook Kedron, these men crossed when they betrayed King David. Jesus told Judas to complete his treachery quickly, and our Lord fully knew that Judas would find them there.

### John 18:3

**Judas** is the word of emphasis in this sentence. The focus is on the betrayal of Judas Iscariot.

**Received** is past tense participle translated with the use of time: "*after*." Moffatt and Tyndale agree with this use. TWENTY has this participle as substantive: "So Judas, who had obtained." HCSB, Murdoch and Williams have this participle as attendant circumstance: "So Judas got together the Roman garrison and some attendants from the high priests and Pharisees, and went there with lanterns and torches and weapons." Judas obtained from the Sanhedrin a cohort of several hundred men and temple guards. Notice first that the article with the chief priests and not with Pharisees makes this one group in John's eyes. This is Grandville and Sharp rule of two nouns joined by "and: *kai*" with the first noun possessing an article and the second does not. If the first noun did not have an article or both nouns possessed an article, then they would be two distinct groups. Secondly, the word "band" means 1/10 of a legion of Roman soldiers, which would be about 600 men. It is not likely that Judas did not bring the full cohort to the garden, but they were at his disposal. John always uses "band: *speira*" for Roman soldiers, and "officers: *heperetes*"

for temple guards. The Sanhedrin sent not only their own officials to arrest Jesus, but also asked Pilate for a detachment of Roman soldiers as well. Matthew and Mark mention that this was “a great crowd,” while Luke only mentions “a crowd.” Notice John also sees the band and officers as one group as “band” has an article, but “officers” does not, joined by the conjunction “and: *kai*”: Grandville and Sharp rule.

**Is coming** is present tense meaning Judas is continuously appearing to this garden with this group of people carrying torches and lamps and weapons. Some had lighted sticks, and others had lamps which is fed with oil. It was the Passover which had a full moon, but it must have been an overcast night. The weapons mentioned by Matthew and Mark are swords and staves. Jesus questioned why bring such swords and clubs as if he was a robber, Lu 22:52. These weapons would be used if resistance from our Lord and his disciples and the religious leaders wanted to kill Jesus privately. Jesus fully knew that they were coming, and his death was not going to happen there in the garden as Jesus prophesied on his public death, Mt 26:2. These same religious leaders also did not want this murder to occur during the feast, Mt 26:5. Again, God’s plan is in full control!

#### **John 18:4**

**Jesus** is the word of emphasis in this sentence. The focus is on our Lord’s reaction to this arrest.

**Knew** is perfect tense participle translated with the use of cause: “*because*.” NET agrees with this use. Murdoch and Williams have translated this participle with the use of time: “as he knew everything.” Moffatt translated with the use of substantive: “Then Jesus, who knew everything.” Jesus knows consequently intellectually all things because of his omniscience.

**Came forth** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after emerging, professed to them.” Jesus advanced to surrender himself. The other Gospels show that Judas approached Jesus, Mt 26:49 Mr 14:43 Lu 22:47. Judas’ betrayal took place after our Lord’s boldly presenting himself to them. This shows that Jesus was in full control! Our Lord was not taken by surprise, but it must have shocked Judas to see that Jesus complied so easily as this cohort was prepared for battle. It may be that Judas wanted to push Jesus to fight for the throne.

**Are seeking** is present tense meaning the multitudes are continuously striving after which person.

#### **John 18:5**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning the multitudes of soldiers gave an answer to Jesus to his question concerning which person that they are seeking. Their answer is Jesus the Nazaraean. This name is used with great power in the early church: “Men Israelites,

hear these words: Jesus the Nazaraean, a Man has been appointed by God to you by works of power and wonders and signs, which God did by him in your midst, as also ye themselves know,” Ac 2:22; “But Peter said, there is not subsisting silver and gold to me; but what I am having, I am giving this to thee. Rise up and keep walking in the name of Jesus Christ the Nazaraean,” Ac 3:6; “let it be known to you all and to all the people of Israel, that in the name of Jesus Christ the Nazaraean, whom ye crucified, whom God raised from among the dead, by him this one stood before you sound,” Ac 4:10; “And I myself answered, who are thou, LORD? And he said to me, I myself am Jesus the Nazarene whom thou thyself are persecuting,” Ac 22:8.

**Is saying** is present tense meaning Jesus is continuously affirming to these men. Our Lord’s response was: I myself am, which is another assertion of his Godhead.

**Had stood** is pluperfect tense meaning Judas the betrayer had stood also in the presence of these men. John mentioned that Judas was continuously delivering up Jesus treacherously, but did not mention the betrayal with a kiss like the other Gospels.

#### **John 18:6**

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb “said.” Just as Jesus spoke to these men. The conjunction “that: *oti*” is translated as quotation marks after the verb of speaking. This quote is a repeat of the assertion of his Godhead.

**Went and fell** both are past tenses meaning the men departed from their stance to the backwards position and fell from a state of uprightness to their knees on the ground: “in order that at the name of Jesus every knee may bow of beings in heaven and on earth and under the earth,” Php 2:10. Jesus is permitting this arrest but this power was displayed to protect the disciples. The repeat claim of Godhead made them stumble of using force.

#### **John 18:7**

**Again** is the word of emphasis in this sentence. This adverb modifies the past tense verb “questioned.” Why would Jesus consequently ask them a second time? This question is to get them back to reality from the shock that they just experienced and to request them to focus only on him. Jesus is in charge of everything from whom to arrest and whom not to arrest.

**These ones** is the word of emphasis in this sentence. This article refers to the crowd who gave the same answer as before.

### **John 18:8**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to their request.

**Told** is past tense meaning Jesus spoke this answer to the men. The conjunction “that: *oti*” is translated as quotation marks after the verb of speaking. Jesus gave his affirmation of Godhead for a third time.

**Me** is the word of emphasis in this sentence. The focus is on our Lord.

**Suffer** is past tense imperative meaning Jesus exhorted these men to disregard these disciples to be departing.

### **John 18:9**

**May be fulfilled** is past tense in passive voice subjunctive meaning the purpose of this request is that the departure of his disciples may accomplish the promise from God. God the Father heard our Lord’s prayer and granted this protection.

**Said** is past tense meaning Jesus spoke this promise. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Has given** is perfect tense meaning God has furnished the disciples to Jesus.

**Lost** is past tense meaning Jesus lost none of his disciples to death before his own death: “When I was with them in the world I myself was keeping them in thy name whom thou has given to me I guarded, and no one of them perished, except the son of perdition perished, in order that the scripture may be fulfilled,” Joh 17:12.

### **John 18:10**

**Simon** is the word of emphasis in this sentence. Peter is the focus in his human nature by his given name.

**Drew and smote and cut off** all are past tenses meaning Simon Peter compelled to use his sword and hit with a single blow the servant of the high priest and amputated his right ear. These disciples had two swords: “And these ones said, LORD, behold, here are two swords. And that One said to them, it is enough,” Lu 22:38. And they were ready to use them: “And the ones who have seen the thing which is going to happen around him said to him, LORD, will we smite with the sword?” Lu 22:49. Simon Peter did not wait for an answer: “And certain one of them smote the bondman of the high priest, and took off the right ear,” Lu 22:50. Only Luke gives our Lord’s healing: “And Jesus answered and said, keep allowing thus far and he touched his ear and healed him,” Lu 22:51. Peter was not a good swordsman as he missed this servant and only cut off his ear. Simon Peter failed miserably because he thought that he would die for the Lord, but he denied him three times. Secondly, he was told to pray, but he fell asleep in the Garden. He always talked instead of listening, so he imitated his enemies by swinging a sword. It was a good thing that Jesus healed this servant’s ear because Simon Peter would have been arrested along with our Lord. Simon was acting like a Zealot instead of a disciple of our Lord. This healing was the last act of public miracle before the cross and John does not mention it. The testimony of Christ is at stake here as Jesus later says to Pilate that his attendants would not fight, verse 36.

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning servant’s name was Malchus. John gives a personal name to this bondman meaning John has personal acquaintance with this high priest’s family, verse 16, 26. It could be Malchus was alive when the other Gospels were written, and now a memorial to this event.

### **John 18:11**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently spoke to Peter. Notice here that John calls this slayer “Peter” as Jesus forgives his zeal.

**Put** is past tense imperative meaning Jesus exhorted Peter to insert his sword back into the cover or belt. Today we call it scabbard as the holster for a sword.

**Cup** is the word of emphasis in this sentence. The cup is Christ’s lot at this moment which the arrest is part of God’s will. Jesus prayed in the garden that the lot at that time to pass from him, which means Jesus is praying for God’s strength to overcome such sadness otherwise he will die of a literal heartbreak, Mt 26:39. The cup here is different, which refers to the arrest at hand and will lead to suffering on the cross. They are different types of agony. In his prayer, our Lord’s agony was pending death at hand over loving his enemies that brought drops of blood through his sweat. Here, this agony of dying for the ungodly is something Jesus looked to this death with control. Our Lord was not a coward in his prayer, but wanted to finish his mission on the cross, not in the garden. Jesus did not go to the cross reluctantly: “looking away to Jesus the Leader and Completer of faith, who in view of the joy which was lying before him endured the cross, having despised the shame, and has sat down at the right hand of the throne of God,” Heb 12:2.



**Has given** is perfect tense meaning God has furnished this lot of being arrested and dying on the cross to Jesus. This is the cup of judgment that our Lord bore on the cross. Jesus was sinless and our Lord still carried out the mission to die for our sins.

Shall in no wise drink is past tense subjunctive with double negation meaning Jesus was resolute to finish this mission. This first negation “not: *ou*” with a question shows the affirmative answer. This is an exclamation of victory! For his disciples, it was a time of defeat, but Jesus assures them otherwise.

### John 18:12

**Band** is the word of emphasis in this sentence. The focus is on this small portion of Roman soldiers. Unlike in verse 3, where this band and officers were seen as one group. Here, the band, the chief captain and the officers each possess an article making them distinct.

**Took hold of and bound** both are past tenses meaning these three groups seized Jesus as prisoner and fasten with chains our Lord. These three groups all gave their help to apprehend Jesus. Just think, it took all these to arrest one person! Usually the leader of the band does not take part of the arrest, he just oversees his cohort.

### John 18:13

IX. Trial of Jesus, John 18:13-John 19:15

A. First to Annas, John 18:13-23

13 and led Him away (to) Annas first; for he was father-in-law of Caiaphas, who was high priest that year. 14 And **it was** Caiaphas who gave counsel to the Jews, that it is being profitable for one man to perish (for) the people. 15 Now Simon Peter was following Jesus and the other disciple was also following. And that disciple was known to the high priest, and entered with Jesus (into) the court of the high priest; 16 but Peter had stood (at) the door without. Therefore the other disciple who was known to the high priest **went out**, and spoke to the door-keeper and brought in Peter. 17 Therefore the maid the door-keeper **is saying** to Peter, are thou thyself also (of) the disciples of this man? No! That one is saying, I am not. 18 But the bondmen and the officers who have made a fire of coals **had stood**, for it was cold, and they were warming themselves; and Peter was standing and warming himself (with) them. 19 Therefore the high priest questioned Jesus (concerning) His disciples, and (concerning) His teaching. 20 Jesus answered him, I Myself spoke to the world openly; I Myself always taught (in) the assembly and (in) the temple, where the Jews always are coming together, and I spoke nothing (in) secret. 21 **Why**

are thou questioning Me? **Question** the ones who had heard what I spoke to them; behold, these ones know what I Myself said. 22 But after He has said **these things** one of the officers *who* had stood by gave a blow with the palm of the hand to Jesus, saying, are Thou answering thus the high priest? 23 Jesus answered him, if I spoke evil, bear witness (concerning) the evil; but if well, why are thou striking Me?

**Led away** is past tense meaning all three groups led off Jesus to trial, first to the house of Annas who was father-in-law of Caiaphas, and to John, Annas was the high priest of that year. Annas was high priest in A.D. 7. In A.D. 25 Caiaphas, who had married the daughter of Annas was raised to that office, and probably Annas was now made president of the Sanhedrin. By the Mosaic law the high-priesthood was held for life Nu 3:10 and although Annas had been deposed by the Roman procurator, the Jews may still have regarded him as legally the high priest, Lu 3:2. Luke mentions this as they led Jesus into the house of the high priests, Lu 22:54. Notice the plural as the other Gospels do not mention this visit to the house of Annas.

#### **John 18:14**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning this same Caiaphas was the one who gave counsel to the religious leaders: “But he said not this from himself, but because he was a high priest of that year, he prophesied that Jesus was being about to be dying for the nation,” Joh 11:51.

#### **John 18:15**

**Was following** is the word of emphasis in this sentence. This verb is imperfect tense meaning Simon Peter was continuously following Jesus and apostle John. This writer never names himself, but refers to himself as a disciple, Joh 13:23. Notice again that John used Simon as Peter was accompanying in his human nature. Mark and Matthew says that Peter did so “afar off,” Mr 14:54. The purpose was that Peter would see the end, Mt 26:58.

**Disciple** is the word of emphasis in this sentence. The focus is now on John the Evangelist. MSS had a problem with the identity of this “other” disciple as it omitted the article with “other.”

**Known** is predicate adjective to the imperfect verb “was.” John was notable to the high priest. This acquaintance was not by blood relationship as some commentators have supposed. The person called “John” in Ac 4:6 is Johanan ben Zacchai, president of the Great Synagogue after its removal to Jamnia. John’s acquaintanceship appears to have been with the household to get a permit at the doorway. The high priests knew that Peter and John were fishermen, Ac 4:13. So maybe this relationship with Caiaphas was in a business way, but this supposition is weak because of the time of night. The readers would not understand that Annas was also high priest as John did not explain this outset. Therefore to understand

this personal knowledge of Caiaphas to John is something that we will have to wait until eternal glory and ask John himself.

**Entered with** is past tense meaning John was there to stand in the defence of his Master as a witness in his behalf.

### **John 18:16**

**Has stood** is pluperfect tense meaning Peter had established himself outside near the door. Notice the contrast of John entering the house and Peter on the outside.

**Went out** is the word of emphasis in this sentence. This verb is past tense meaning John came back outside to find Peter. MSS again having trouble with “other disciple” changed “high priest” from dative to genitive case even though in the previous verse it has the dative case.

**Spoke and brought in** both are past tenses meaning John talked to the girl on duty at the door and led Peter into the house. It was not uncommon to have female porters among the Jews, Ac 12:13. John was well known in this household even though he was a fisherman. By this conjecture, some commentators say that this other disciple was none of the apostles. They suppose that it was Nicodemus.

### **John 18:17**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning this young girl is continuously affirming to Peter.

**Are** is present tense meaning Peter himself emphatically is not also out of this man’s pupil. This question with negation “not: *me*” is expected answer: No! This female doorkeeper already recognized that John was a disciple, and wondered why this other disciple would ask for Peter’s admittance. She did not expect his reply that Peter is associated with Jesus, not like this other disciple: “But Peter was sitting without in the court, and a maid came to him, saying, and thou thyself was with Jesus the Galilaean,” Mt 26:69; “And while Peter is in the court below, one of the maids of the high priest is coming, and while she is seeing Peter who is warming himself, she is saying because she looked at him, and thou thyself was with the Nazarene Jesus,” Mr 14:66-67; “A certain maid who has seen him who was sitting by the light, and has looked intently on him, said, and this was with him,” Lu 22:56. Notice in the previous verse that Peter stood near the door, and now from the other Gospels, we learn that Peter left his post and went in the court below. Peter was warming himself sitting with the others: “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful,” Ps 1:1.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Peter is continuously affirming that he is not a disciple: “But that one denied before all of them, saying, I know not what thou are saying,” Mt 26:70; “But that one denied, saying, I know not nor even I am understanding what thou thyself are saying. And he went forth out into the porch, and a cock crew,” Mr 14:68; “But that one denied him, saying, woman, I know not him,” Lu 22:57. Earlier, this same Peter said: “And Peter answered and said to him, if all will be offended in thee, but I myself will never be offended,” Mt 26:33. We need to watch our pride: “So that let the one who is thinking to have stood, keep seeing lest he should fall,” 1Co 10:12. This first denial was from a mere feeling of shame. Peter did not want to be associated even with this other disciple. It could be possible that Peter thought that he would be identified as the one who swung the sword and wanted to stay outside.

### **John 18:18**

**Had stood** is the word of emphasis in this sentence. This verb is pluperfect tense meaning the servants of the household and the temple guards who have produced a heap of burning coals had stood up to be closer to the fire as it was cold evening.

**Were warming themselves** is imperfect tense in middle voice meaning these two groups were continuously make themselves warm from the fire.

**Standing** is perfect tense participle translated with the use of periphrastic modifying the imperfect tense “was.” Peter also stood up to be closer to the fire. Notice before he was sitting with these two groups and imitated what the others were doing: “Stop being misled: evil companionships are corrupting good manners,” 1Co 15:33.

**Warming himself** is present tense in middle voice participle translated again with the use of periphrastic modifying the imperfect tense “was.” This standing around the fire went on for a while as now John takes us inside as a witness of this first hearing before Annas.

### **John 18:19**

**The high priest** is the word of emphasis in this sentence. This high priest is Annas, verse 13 even though Caiaphas was high priest according to the Romans. Annas was deposed in 14 A.D. by Tiberius, but the Jews still honored him as the rightful high priest, and, if Annas was the one who knew John, it would have been perfectly natural for the apostle to have called him “high priest.”

**Questioned** is past tense meaning Annas asked Jesus concerning his followers and concerning his doctrine. The high priest wanted to understand how far his teaching has reached. These religious rulers wanted to bring a charge of sedition or rebellion against Caesar. Jesus was not treacherously ready to overthrow the government as our Lord would then be carrying his mission in secret. These religious leaders are the ones who are carrying out their affairs in a concealed manner. These questions concerning sedition belonged not to the judge of this court, but fell under the cognizance of the Roman governor: “And they watched him and sent secret agents, who were feigning themselves to be righteous, in order that they may take hold of his discourse, to deliver him up to the power and to the authority of the governor,” Lu 20:20.

### **John 18:20**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to Annas.

**Spoke... taught... spoke** all are past tenses meaning Jesus himself emphatically uttered to the ungodly openly; Jesus himself always imparted instruction in the synagogue and in the temple courts, and Jesus uttered nothing in a concealed manner: “But now while the feast was being in the middle Jesus went up into the temple, and he was teaching,” Joh 7:14; “And behold, he is speaking publicly, and they are saying nothing to him. Recognized truly lest at any time the ones who were ruling, that this is truly the Christ? No!” Joh 7:26; “And Jesus was going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23; “And he was teaching throughout the day in the temple; and the chief priests and the scribes were seeking to destroy him, and the leaders of the people,” Lu 19:47.

**Are coming together** is present tense meaning the Jews are always continuously assembling in their synagogues and temple courts.

### **John 18:21**

**Why** is the word of emphasis in this sentence. This interrogative pronoun is a good way to answer someone who is trying to find fault in their reply. Always answer with a question if the accuser will not accept your reasoning: “And the chief priests and the elders and the whole Sanhedrin were seeking false evidence against Jesus, so that they may put him to death,” Mt 26:59; “And the chief priests and the whole Sanhedrin were seeking testimony against Jesus, to put him to death; and they were not finding any,” Mr 14:55; “if thou thyself are the Christ, tell us. And he said to them, if I should tell you ye shall in no wise believe,” Lu 22:67. They asked about John the Dipper earlier, and our Lord replied with a question concerning John’s ministry: “Whence was the dipping of John? From heaven, or from men? And those ones were reasoning with themselves, saying, if we should say, from heaven, he will say to us, why then believed ye not him? Yes!” Mt 21:25.

**Question** is the word of emphasis in this sentence. This verb is past tense imperative meaning Jesus exhorted the high priest to examine the listening in the synagogues and in the temple courts. Just read the report of your own spies!

**Know** is perfect tense meaning this audience know intellectually the message which Jesus himself emphatically spoke.

### **John 18:22**

**These things** is the word of emphasis in this sentence. This pronoun refers to the question that our Lord posed to the high priest.

**Has said** is past tense participle translated with the use of genitive absolute and this use always has the sense of time: "*after*." The personal pronoun "of him" is also translated with the use of genitive absolute being the subject of this genitive participle verb.

**Gave** is past tense meaning one of the temple guards delivered a blow with a rod to Jesus, as these officers came to the garden with staves.

**Had stood** by is perfect tense participle translated with the use of substantive modifying "one." This temple guard was present in the previous verses when the high priest questioned Jesus and our Lord gave his reply.

**Are answering** is present tense meaning Jesus is continuously giving an answer to a question proposed by Annas. They expected an answer, not another question. By striking our Lord, the temple guard was saying, answer his question!

### **John 18:23**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to this temple guard.

**Spoke** is past tense meaning the condition of Jesus uttered improperly.

**Bear witness** is past tense meaning Jesus exhorted the temple guard to testify that his words were of bad nature, but this was a noble question. Jesus challenged the officer to prove this!

**Are striking** is present tense meaning the temple guard is continuously beating Jesus with his rod. This question is to bring light of the injustice this kangaroo court is proceeding. They have no witness that Jesus has done evil, and yet this one is smiting him. They are the one who are breaking the Law. Jesus knew that no trial is to begin at night nor end at night. They should not strike a prisoner who has not yet been proven guilty.

## **John 18:24**

IX. Trial of Jesus, John 18:13-John 19:15

B. Second to Caiaphas where Peter denied our Lord, John 18:24-27

24 Annas **sent** Him having been bound (to) Caiaphas the high priest. 25 Now Simon Peter **was** standing and warming himself; therefore they said to him, are thou thyself also (of) His disciples? No! That one **denied**, and said, I am not. 26 One (of) the bondmen of the high priest, *who* is kinsman of whom Peter cut off the ear **is saying**, saw I myself not thee (in) the garden (with) Him? Yes! 27 Therefore Peter **denied again**, and immediately a cock crew.

**Sent** is the word of emphasis in this sentence. This verb is past tense meaning Annas dismissed Jesus in the manner the temple guards have bound him towards Caiaphas the high priest. Notice John recognized both Annas and Caiaphas as high priests: “But those ones who has seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together,” Mt 26:57. Notice that the Sanhedrin was not present at Annas’ house. Annas just wanted to see Jesus first, just like Herod desired to converse with our Lord. Notice also that John was inside this short meeting with Annas to record this event. Now they are leaving this house.

## **John 18:25**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning after the meeting with Annas, John left the house and noticed that Simon Peter was still there! Notice John again used Peter’s given name “Simon” to portrait this human nature of hanging around.

**Standing** is perfect tense participle translated with the use of periphrastic modifying the verb “was.”

**Warming himself** is present tense in middle voice participle translated also with the use of periphrastic modifying the verb “was.” Peter was doing this when John entered the house, verse 18.

**Said** is past tense meaning the servants of Anna’s house and temple guards spoke to Peter. The question with negation “not: *me*” is expected answer: No! Notice “also” refers to Peter himself emphatically is out of his followers as John is recognized who is coming out of the house. Matthew says it was another female: “And after he has gone out into the porch, another maid saw him, and she is saying to them there, and this one was with Jesus the Nazarene,” Mt 26:71. But Mark explains that she told this to the servants and the temple guards: “And after the maid has seen him again she began to be saying to the ones who were standing by, this is one of them,” Mr 14:69.

**Denied** is the word of emphasis in this sentence. This verb is past tense meaning Peter rejected this statement even though those around the fire expected that he was not a disciple. This is the second denial. Luke mentions that this second denial took a little while: “And after a little time another saw him and said, and thou thyself are of them. But Peter said, man, I am not,” Lu 22:58.

#### **John 18:26**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning a relative of Malchus who is also a temple guard is continuously affirming.

**Saw** is past tense meaning I myself emphatically observed Peter in the garden with Jesus trying to defend this man! The negation “not: *ouch*” with this question is expected answer: Yes! This temple guard was sure that he perceived Peter in that garden. The other gospels explain that it was because of Peter’s accent: “And after about one hour elapsed, a certain other was strongly affirming, saying, in truth this one was with him; for also he is a Galilean,” Lu 22:59; “And after a little while those ones who had stood by came to Peter and said, truly also thou thyself are of them, for even thy speech is making thee manifest,” Mt 26:73; “And that one was denying again. And after a little time the ones who have stood by were saying to Peter again, thou are truly of them; for also thou are a Galilean, and thy speech is agreeing,” Mr 14:70.

#### **John 18:27**

**Again** is the word of emphasis in this sentence. This adverb modifies the past tense verb “denied.” Peter consequently rejected anew this statement of being associated with Jesus: “And Peter said, man, I know not what thou are saying. And immediately, while he was yet speaking the cock crew,” Lu 22:60; “Then he began to be cursing and to be swearing, “I know not the man!” And immediately a cock crew,” Mt 26:74; “But that one began to be cursing and to be swearing I know not this man whom ye are speaking,”



Mr 14:71. This is the third denial as Jesus promised: “And Jesus is saying to him, verily I am saying to thee, today thou in this night, before the cock crew twice, thyself will deny me three times,” Mr 14:30.

**Crew** is past tense meaning a rooster emitted a sound. The other Gospels explained how Peter repented over these denials: “And after he has turned, the LORD looked at Peter, and Peter remembered the word of the LORD, as he said to him, before the cock crowed thou will deny me thrice. And Peter went forth outside and wept bitterly,” Lu 22:61-62; “And Peter was reminded the word of Jesus, who had said to him, before the cock crow, thou will deny me thrice, and he went out and wept bitterly,” Mt 26:75; “And a cock crew out of the second time. And Peter was reminded the word which Jesus said to him, before a cock has crowed twice thou will deny me three times; and after he has thought on this he was weeping,” Mr 14:72. The crowing of the rooster was assurance to Peter that Jesus was totally in control of the situation. Notice there is a worthwhile contrast between Peter and Judas. Peter wept over his sins and repented, while Judas admitted his sins but never really repented. Judas experienced remorse, not repentance. Peter had godly sorrow which led to true repentance, while Judas had regret which led to death: “I am not rejoicing, not that ye were grieved, but that ye were grieved to repentance; for ye were grieved according to God, in order that ye may suffer loss in nothing by us. For that grief is working out repentance to salvation not to be regretted; but the grief of the world is working out death,” 2Co 7:9-10.

## John 18:28

### IX. Trial of Jesus, John 18:13-John 19:15

#### C. Third to praetorian to deliver to Pilate, John 18:28-19:12

28 Therefore **they are leading** Jesus (from) Caiaphas (into) the praetorium; and it was early; and they themselves entered not (into) the praetorium, in order that they may not be defiled, but in order that they may eat the Passover. 29 Therefore Pilate **went forth** (to) them, and said, what accusation are ye bringing (against) this man? 30 They **answered** and said to him, if this One were not an evil doer, we possibility delivered not up Him to thee. 31 Therefore Pilate **said** to them, take ye Him, and judge Him (according to) your law. Therefore the Jews **said** to him, it is not certainly being permitted to us to put anyone to death; 32 in order that the word of Jesus may be fulfilled which He spoke signifying by what death He was being about to be dying. 33 Therefore Pilate **entered** (into) the praetorium again, and called Jesus, and said to Him, are Thou Thyself the King of the Jews? 34 Jesus **answered** him, are thou thyself saying this (from) thyself, or said others to thee (concerning) Me? 35 Pilate **answered**, why am I myself a Jew? No! Thy nation and the chief priests delivered Thee up to me; what did Thou? 36 Jesus **answered**, My kingdom is not (of) this world; if My kingdom were (of) this world, My attendants were possibility fighting in order that I may not be delivered up to the Jews; but now My kingdom is not from thence. 37 Therefore Pilate **said** to Him, then are not Thou Thyself a king? Yes! Jesus **answered**, thou thyself are saying *it*, for I Myself am a King. **I** Myself have been born (for) this, and I have come (for) this (into) the world, in order that I may bear witness to the truth. **Everyone** who is (of) that truth is hearing My voice. 38 Pilate **is saying** to Him, what is truth? And after he has said **this**, he went out (to)

the Jews, and is saying to them, I Myself am not finding any fault (in) Him. 39 But **it is** a custom with you in order that I may release one to you (at) the Passover; therefore are ye willing let us release to you the King of the Jews? 40 Therefore all **cried out** again, saying, *release* not this One, but Barabbas; now Barabbas was a robber. John 19:1 Therefore **then** Pilate took Jesus and scourged Him. 2 And **the soldiers** platted a crown (of) thorns *and put it* on His head, and threw around Him a purple cloak, 3 and were saying keep rejoicing, King of the Jews! and they were giving to Him blows with the palm of the hand. 4 Therefore Pilate **went** out again, and is saying to them, behold, I am bringing Him out to you, in order that ye may know that I am not finding any fault (in) Him. 5 Therefore Jesus **went** out, wearing the thorny crown and the purple cloak. And **he is saying** to them, behold the Man! 6 Therefore **when** the chief priests and the officers saw Him they cried out saying crucify, crucify Him. Pilate **is saying** to them, take ye yourselves Him and crucify Him; for I Myself am not finding a fault (in) Him. 7 The Jews **answered** him, we ourselves are having a law, and He is being bound to die (according to) our law, because He made Himself Son of God. 8 Therefore **when** Pilate heard this word he was the more **afraid**, 9 and went (into) the praetorium again, and is saying to Jesus, whence are Thou Thyself? But Jesus gave not an answer to him. 10 Therefore Pilate **is saying** to Him, are Thou not speaking to me? Yes! Are Thou **not** knowing that I am having authority to crucify Thee, and I am having authority to release Thee? Yes! 11 Jesus **answered**, thou were not having any authority (against) Me if it were not given to thee from above; (because of) this the one who is delivering Me up to thee is having greater sin. 12 **(From)** this Pilate was seeking to release Him. But **the Jews** were crying out, saying, if thou should release this One thou are not a friend of Caesar. **Everyone** who is making himself a King is speaking against Caesar.

**Are leading** is the word of emphasis in this sentence. This verb is present tense meaning the temple guards and religious leaders consequently are continuously guiding Jesus from Caiaphas house into the palace in which Pilate resided. The Greek word is “praetorium” which has a Latin origin. This is the common hall of the governor’s house. Notice the meeting with Caiaphas is not mentioned in this Gospel, but is recorded by the Synoptic Gospels: “And the chief priests and the elders and the whole Sanhedrin were seeking false evidence against Jesus, so that they may put him to death, and they found not: even although many false witnesses have come forward they found not. But at last two false witnesses came forward and said, this One was saying, I am being able to destroy the temple of God, and in three days to build it. And the high priest stood up and said to him, are thou answering nothing? Yes! What are these witnessing against thee? But Jesus was being silent and the high priest answered and said to him, I am adjuring thee by the living God, in order that thou may tell us if thou are the Christ, the Son of God. Jesus is saying to him, thou thyself said it. Moreover I am saying to you, henceforth ye will see the Son of man who is sitting at the right hand of power and who is coming on the clouds of heaven. Then the high priest rent his garments, saying, he blasphemed; why are we having anymore need of witnesses? Behold, ye now heard the blasphemy of him. What within you are ye thinking? And those ones who have been answering said, he is deserving of death. Then they spat in his face, and buffeted him, and those ones struck him with the palm of the hand, saying, prophesy to us, Christ, who is the one who struck thee?” Mt 26:57-68; “And the chief priests and the whole Sanhedrin were seeking testimony against Jesus, to put him to death; and they were not finding any. For many were bearing false testimony against him, and these testimonies were not alike. And some who rose up were bearing false testimony against him, saying, we ourselves heard him saying, I myself will destroy this man-made temple, and I will build another not made with hands temple in three days. And their testimony was neither thus alike. And the high priest stood up in the midst and questioned Jesus, saying, Are thou answering no one? Yes! What are these testifying against thee? But that One was being silent, and answered no one. Again the high priest was questioning him, and he is saying to him, are thou thyself the Christ, the Son of the Blessed? And Jesus

said, I myself am. And ye will see the Son of man who is sitting at the right hand of power, and who is coming with the clouds of the heaven. And after the high priest rent his garments is saying, why are we having anymore need of witnesses? Ye heard the blasphemy. What is it appearing to you? And those ones all condemned him to be deserving of death. And some began to be spitting upon him, and to be covering up his face, and to be striking him with the fist, and to be saying to him, prophesy; and the officers were striking him with the palm of the hand,” Mr 14:55-65; “And as day came to pass the elderhood of the people were gathered together, both chief priests and scribes, and they led him into their Sanhedrin, saying, if thou thyself are the Christ, tell us. And he said to them, if I should tell you ye shall in no wise believe. And if also I should ask you, ye shall in no wise answer me, nor shall let me go. Now from this the Son of man will be sitting at the right hand of the power of God. And all said, therefore thou thyself are the Son of God? And he was saying to them, ye yourselves are saying, I myself am. And these ones said, what more are we having need of witness? For we themselves heard from his mouth,” Lu 22:66-71. Notice that there was three stages to the religious trial. First the confrontation with Annas, then the hearing before the Sanhedrin at Caiaphas’ house, and finally the verdict earlier in the morning in the vicinity of the temple.

**Entered not** is past tense with negation meaning the religious leaders themselves emphatically went not into Pilate’s house. This Praetorium was the place where the praetor sat when he administered justice. This was early in the morning, as Pilate was warned of this meeting earlier, as he commissioned a band to the garden. The Romans courts opened their sessions at any hour after sunrise according to Westcott.

**May not be defiled** is past tense in passive voice subjunctive with negation meaning the purpose of staying outside Pilate’s house is that his palace may pollute them because of a Gentile house was believed to cause ritual uncleanness. The Mishnah says: “the dwelling places of gentiles are unclean, because they throw abortions down their drains,” Ohalot 18:7. This means that this entrance could contaminate them because of a dead body. These religious leaders are worried over uncleanness when they are committing a far worse crime: seeking death of an innocent man.

**May eat** is past tense subjunctive meaning the purpose of not entering into Pilate’s house is that they may consume the remaining sacrifices and feasts of the paschal week. Some commentators take this Passover meal as a paschal meal within the 24 hours of the same technical day as the celebration was interrupted.

## **John 18:29**

**Went forth** is the word of emphasis in this sentence. This verb is past tense meaning Pilate consequently came out to them since they would not enter his house.

**Are bringing** is present tense meaning these religious leaders are continuously bringing forward a charge against this human being. Notice Pilate will ask four key questions during this public trial. First, here he asks what accusation. Secondly, Pilate asks Jesus if he is King of the Jews. Thirdly, he ask the religious leaders for the release of their King. And finally, Pilate asks Jesus of where he is from. Pilate tried to find

loopholes to not convict our Lord, but he was more interested in saving his office than our Lord. Notice history tells us that in A.D. 36, Pilate was deposed by Vitellius and sent to Rome, to be judged there for all the wrongs which he had committed. Then he was put to death under Caligula, (Euseb. ii. 7). The Roman trial takes place in three stages: first before Pilate, then before Herod, and finally again before Pilate. Back to the original question, it was logical for Pilate to ask for the official accusation.

### **John 18:30**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning these religious leaders gave an answer to Pilate's question concerning the criminal charge.

**Delivered not up** is past tense with negation meaning these religious leaders would not hand over to Pilate to be judged. Their answer was in an insolent way. The Jewish leaders were beating around the bush and this made Pilate suspicious. Luke gave the lists of three official charges: first, Jesus led the nation astray; secondly, our Lord opposed paying tribute to Caesar; and finally, Jesus claimed to be the Jewish Messiah and King: "And they began to be accusing him, saying, we found this One who was perverting the nation, and who was forbidding to give tribute to Caesar, while himself is saying that Christ is a King," Lu 23:2. If we look at these three accusations, we will see quickly that they were completely unsupportable. Jesus was denouncing the traditions of the religious rulers, but blessed the nation. It is not our Lord's fault that militant Jews wanted our Lord as a potential king, Joh 6:15. Jesus taught to render therefore unto Caesar the things which are his, Mt 22:21. Our Lord did claim to be King but not in a political sense.

### **John 18:31**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Pilate consequently spoke to these religious rulers.

**Take and judge** both are past tense imperatives meaning Pilate exhorted these religious rulers to receive Jesus and pronounce an opinion with their own custom.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the Jewish leaders consequently spoke to Pilate. Notice this is a continuation of their conversation as these religious rulers replied with their own concern.

**Is not being permitted** is present tense with negation meaning the crucifixion is not lawful for the Jews. They could stone someone to death as they did with Stephen and what they wanted to do with the adulterous woman, but God is in control as our Lord must hang upon a tree: "Christ ransomed us from the curse of the law, by having become a curse for us; for it has been written, cursed is everyone who is

hanging on a tree,” Ga 3:13; “and even as Moses lifted up the serpent in the wilderness, thus it is necessary for the Son of man to be lifted up,” Joh 3:14.

### **John 18:32**

**May be fulfilled** is past tense in passive voice subjunctive meaning the purpose of the religious rulers demanding the crucifixion is that God’s promises may realize through our Lord’s word: “and if I myself should be lifted from the earth, I will draw all to myself,” Joh 12:32; “and they will deliver him up to the Gentiles to mock and to scourge and to crucify, and he will rise again the third day,” Mt 20:19; “Ye know that after two days the Passover is taking place, and the Son of man is being delivered up for to be crucified,” Mt 26:2.

**Spoke** is past tense meaning Jesus said this before: “But he was saying this, because he is signifying by what death he was being about to be dying,” Joh 12:33.

### **John 18:33**

**Entered** is the word of emphasis in this sentence. This verb is past tense meaning Pilate consequently went back into his palace again.

**Called and said** both are past tenses meaning Pilate summoned Jesus and spoke to him. This second question from Pilate is now unto our Lord himself: are thou thyself the King of the Jews? “But Jesus stood before the governor; and the governor questioned him, saying, are thou thyself the King of the Jews? And Jesus was saying to him, thou thyself are saying it,” Mt 27:11; “And Pilate questioned him, are thou thyself the King of the Jews? And that One who has answered said to him, thou thyself are saying it,” Mr 15:2; “And Pilate questioned him, saying, are thou thyself the King of the Jews? And that One who has answered said to him, thou thyself are saying,” Lu 23:3. Notice each of the gospel writers records this question. Alford says that “this question probably arouse out of what Pilate had previously heard.” But Luke addressed this list of charges: “And they began to be accusing him, saying, we found this One who was perverting the nation, and who was forbidding to give tribute to Caesar, while himself is saying that Christ is a King,” Lu 23:2. Pilate only considered the last charge, which is religious being the Messiah. Coffman says: “it is clear that the chief priests had charged Jesus with wanting to be a secular king over Israel.” If this was secular, then Pilate would not mention “of the Jews.”

### **John 18:34**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to Pilate’s question concerning his kingship with the Jews. Notice Jesus answered with another question as a direct reply would only confused this governor.

**Are saying** is present tense meaning Pilate is himself affirming this title from within. Pilate did not understand the nature of this kingship: “thou thyself are saying it,” Mt 27:11. What type of king does Pilate have in mind? Pilate understood not the kingship of the Messiah whether it was a political king like most zealots, or a spiritual king. Jesus was forcing the governor for clarity to see if Jesus was a rebel or a godly man. Notice that Pilate called Jesus “king” at least four times during this trial, and even hung this title on the cross.

**Said** is past tense meaning the religious rulers spoke to Pilate concerning Jesus. This part of the question is about the source of this information. Jesus wanted to show that the Sanhedrin was trapping this governor.

### **John 18:35**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Pilate gave an answer to our Lord’s question concerning the type of King and the source of this information. The negation “not: *meti*” with a question is expected answer: No! This reply was most likely with disdain and sarcasm in his voice. Pilate is saying in a way, I did not arrest you! Pilate was acquainted with the controversy of our Lord’s own countrymen.

**Delivered up** is past tense meaning the Sanhedrin and the chief priests gave over into Pilate’s power: “The God of Abraham and Isaac and Jacob, the God of our fathers, glorified his servant Jesus; whom ye yourselves delivered up, and denied him in the presence of Pilate, after he has judged to be releasing him,” Ac 3:13. Jesus was shunned by his own people. Notice Pilate used “nation” instead of “people” to fulfill the prophesy of the high priest: “he prophesied that Jesus was being about to be dying for the nation,” Joh 11:51. Israel as a nation would not be overthrown by the Romans: “nor ye are considering that it is being profitable for us in order that one man may die for the people, and the whole nation may not perish for itself,” Joh 11:50. But this still not stop the Roman destruction in A.D. 70.

**Did** is past tense meaning Jesus executed a type of trouble. Pilate wanted to learn our Lord’s own account. This governor presumed guilt rather than innocence but did clarify to these religious leaders later that he found no fault in this man.

### **John 18:36**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to his wrong doing. Notice our Lord did not reply to this question, but explained his kingship from this first initial question: are thou thyself King of the Jews, verse 33.

**(Of) this world** is prepositional phrase explaining that our Lord's kingship is of God, not of these ungodly people. The source of such kingdom would put our Lord in the political realm. The crowds wanted such a king, and Jesus refused it, Joh 6:15. Our Lord's kingdom is from another place: "not from thence." Jesus tried graciously to explain his spiritual kingdom, but the ungodly only see the physical kingdom. Jesus did not say that his kingdom is not "in" this world, but not "of" this world. Nor did our Lord say that he will never have an earthly kingdom, Da 7:13-28.

**Were fighting** is imperfect tense meaning the servants would be struggling at this moment in a combative method to overthrow this government. Peter did swing the sword, but Jesus stopped this resistance.

**May not be delivered up** is past tense in passive voice subjunctive with negation meaning the purpose of resistance is that the Jews may not hand over Jesus to Pilate. As the case now stands, where are these defendants?

### **John 18:37**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Pilate consequently spoke to Jesus. The compound adverb "then not: *oukoun*" has the negation with this question which is expected answer: Yes! Pilate is saying that Jesus himself emphatically is consequently a King! Yea! "But Jesus stood before the governor; and the governor questioned him, saying, are thou thyself the King of the Jews? And Jesus was saying to him, thou thyself are saying it," Mt 27:11; "And Pilate questioned him, are thou thyself the King of the Jews? And that One who has answered said to him, thou thyself are saying it," Mr 15:2; "And Pilate questioned him, saying, are thou thyself the King of the Jews? And that One who has answered said to him, thou thyself are saying," Lu 23:2.

**Answered** is past tense meaning Jesus gave an answer to this statement that our Lord is surely a king! "I am charging thee before God who is quickening all things, and Christ Jesus who witnessed before Pontius Pilate the good confession," 1Ti 6:13.

**Are saying** is present tense meaning Pilate himself emphatically are continuously affirming this fact, because Jesus himself emphatically is a King.

**I**, is the word of emphasis in this sentence. The focus is on our Lord Jesus.

**Have been born** is perfect tense in passive voice meaning God sent our Lord himself emphatically in this world for this purpose of being King. Mary has given birth to Jesus himself emphatically, but it is God who consummated her egg. It was a virgin birth, and this blessed woman was used as a tool for God: "but when the fullness of the time came, God sent forth his Son, who has come of a woman, who has come under law," Ga 4:4.

**Have come** is perfect tense meaning Jesus has appeared in this world for this purpose of being King.

**May bear witness** is past tense subjunctive meaning the purpose of our Lord's appearance is that Jesus may testify to the truth: "Jesus is saying to him, I myself am that way and the truth and the life; no one is coming to the Father except by me," Joh 14:6; "Sanctify them by thy truth; thy word is truth," Joh 17:17. By this, the truth is the Word, Joh 1:1; which sets us free, Joh 8:32 Ga 5:1. Religion offers false hope in reconciliation with God with human speculation, but Jesus gives salvation in the word of truth, 2Co 6:7; which a person can become a Christian in the knowledge of this truth, 1Ti 2:4.

**Everyone** is the word of emphasis in this sentence. This focus is on believers.

**Is hearing** is present tense meaning every person who is out of that truth is continuously understanding our Lord's voice: "My sheep are hearing my voice, and I myself am knowing them; and they are following me," Joh 10:27; "And we are knowing by this that we are of that truth, and we will persuade our hearts before him," 1Jo 3:19; "We ourselves are of God; the one who is knowing God, is hearing us; who is not of God, he is not hearing us. Out of this we are knowing the spirit of truth and the spirit of error," 1Jo 4:6; "And we know that the Son of God is come, and has given us an understanding in order that we might be knowing the true One; and we are in that true One, in his Son Jesus Christ. He himself is the true God, and the eternal life," 1Jo 5:20.

### **John 18:38**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Pilate is continuously affirming to Jesus. What confused Pilate is the message from the King. He could not understand truth because he was indifferent to it. Many today's religions understand not truth, so they create traditions, rights, and cultural systems to find their appeasement with an angry God. Pilate did not investigate further this question with Jesus as he abruptly returned to the religious leaders.

**This** is the word of emphasis in this sentence. The focus is on this question concerning truth.

**Has said** is past tense participle translated with the use of time: "*after*." Most translations agree with this use.

**Went out** is past tense meaning Pilate came forth to the religious rulers.



**Is saying** is present tense meaning Pilate is continuously affirming to these religious rulers.

**Am not finding** is present tense with negation meaning Pilate is continuously not discovering any cause for which Jesus is worth of punishment. Notice gave this discovery of innocence three times: first here, secondly, Joh 19:4; and last in Joh 19:6 Lu 23:4. Pilate knew: “that they delivered him up through envy,” Mt 27:18. Even Pilate’s wife warned against judging that righteous man, Mt 27:19.

### **John 18:39**

**Is**, is the word of emphasis in this sentence. This verb is present tense meaning there is currently a custom from Rome to the Jews. Notice the contrast that Pilate is not finding any fault but there is today a custom. These Roman governors, by the order of Caesar or of their own pleasure, had introduced this custom during the Passover to please the people.

**May release** is past tense meaning the purpose of this custom is that Pilate may set free one prisoner to the Jews at the Passover feast.

**Let release** is past tense subjunctive meaning this hortatory is that the Roman government would set free Jesus. This strong suggestion or wish was what Pilate wanted to do: “Therefore Pilate called to them again, because he was wishing to release Jesus,” Lu 23:20. The governor knew perfectly that the religious leaders arrested Jesus out of envy, Mr 15:10, but Pilate figured that the people would agree with him: “And the crowd cried out and began to be begging him to do as he was doing always to them,” Mr 15:8; “But the chief priests stirred up the crowd in order that he may rather release Barabbas to them,” Mr 15:11. Pilate thought it would be all settled by releasing Jesus through this custom, but it backfired. How can Pilate associate Jesus as a prisoner to be released when there has been no verdict on his charges?

### **John 18:40**

**Cried out** is the word of emphasis in this sentence. This verb is past tense meaning all shouted again. Notice the “all” is referring to the crowd who are present outside the Praetorium along with the religious rulers, Mr 15:8. These people begged for this custom and now they called out to Pilate for a specific prisoner from persuasion of the religious leaders, Mr 15:11. Notice the negation “but: *alla*” which is a strong contrast to Pilate’s suggestion. They prefer Barabbas who was a revolutionary: “And there was the one who was being called Barabbas who has been bound with the fellow rioters, who had committed murder in the insurrection,” Mr 15:7. They have chosen a taker of life instead of the Prince of life: “But ye yourselves denied the Holy and Righteous One, and requested a man a murderer to be granted to you, but ye killed the Author of life; whom God raised up from among the dead, whereof we ourselves are witnesses,” Ac 3:14-15. What an ironic choice of persons! How can these religious rulers sympathize with an insurrectionist? This person can jeopardize their status quo with the Romans! But national feelings increased during the Passover, so choosing Barabbas was a vote against Rome, and the crowds

were not pleased that Jesus did not overthrow the Romans after his triumphal entry. Even today, most Jews think that Simon Bar Kochba in A.D. 132 was a better example of the Messiah than Jesus because he united his army in Judea in a Jewish revolt against Rome. This would be fitting as Bar-Kokhba was descended from the Davidic dynasty (which is the Messianic dynasty according to Jewish tradition) and the Messianic hopes of the nation centered around him. No one knows what happened to Barabbas after his release. Roman Catholics hold to legend that he was later converted and died shortly after his failed rebellion.

### **John 19:1**

**Then** is the word of emphasis in this sentence. This adverb modifies the past tense verb “took.” Pilate consequently at that time selected Jesus. This governor did not guide our Lord, but ordered his soldiers.

**Scourged** is past tense meaning Pilate ordered to have Jesus whipped. Roman flogging comes in two forms: first, a light beating to be administered as a warning; secondly, a severe beatings associated with a crucifixion. Pilate intended on this lighter beating as a warning, hoping that this will satisfy the Jews. This governor hoped that this scourging would bring shame upon this person and the people would have pity upon him. There was a severe scourging later after the sentence: “Then he released to them Barabbas; but he scourged Jesus and delivered him up in order that he may be crucified,” Mt 27:26; “And Pilate who was desiring to do the satisfactory thing to the crowd, released Barabbas to them, and delivered up Jesus, after he has scourged him in order that he may be crucified,” Mr 15:15. But Pilate was intending to release Jesus after this light beating: “Therefore after I chastised him I will release him,” Lu 23:16; “Therefore after I chastised him I will release him,” Lu 23:22.

### **John 19:2**

**Soldiers** is the word of emphasis in this sentence. The focus is now on these Roman soldiers.

**Platted** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. These soldiers weaved together a wreath out of thorny plants. This crown was to mock the royalty of our Lord. Notice God cursed the ground after Adam sinned, and sin had brought thorns and thistles into the world, Ge 3:17-19. It is fitting that the Creator wear a crown of thorns as our Lord bore the sins of the world on the cross. Wiersbe says: “the very metal he had created and placed into the ground was used to make nails to pound through his hands and feet.”

**Put and threw around** both are past tenses meaning the soldiers placed the wreath upon our Lord’s head and clothed Jesus with a purple cloak: “and they stripped him and put round him a scarlet cloak; and after they have platted a crown of thorns they put it on his head, and a reed in his right hand; and after they bowed the knees before him they were mocking him, saying, keep hailing, the King of the Jews! And after they have spit upon him, they took the reed and were striking him on his head,” Mt 27:28-30; “And

they are putting on him purple, and are placing on him a thorny crown having platted it, and they began to salute him, keep saluting, the King of the Jews! And they were striking his head with a reed, and were spitting on him, and were worshipping him by bending the knees,” Mr 15:17-19. The temple guards mocked Jesus for his claim to being a prophet: “Then they spat in his face, and buffeted him, and those ones struck him with the palm of the hand, saying, prophesy to us, Christ, who is the one who struck thee?” Mt 26:67-68.

### **John 19:3**

**Were saying** is imperfect tense meaning these Roman soldiers were continuously affirming. This was repeatedly done!

**Keep rejoicing** is present tense imperative meaning these Roman soldiers were continuously mocking Jesus to keep saluting this king of the Jews.

**Were giving** is imperfect tense meaning these Roman soldiers were continuously furnishing slaps in the face to our Lord. This also was repeatedly done! Wiersbe says: “the forces of hell were having a heyday in Pilate’s hall.”

### **John 19:4**

**Went** is the word of emphasis in this sentence. This verb is past tense meaning Pilate consequently came forth outside again.

**Is saying** is present tense meaning Pilate is continuously affirming to these religious rulers.

**Am bringing** is present tense meaning Pilate is continuously directing Jesus to these religious rulers outside the praetorium.

**May know** is past tense subjunctive meaning the purpose of this presentation of our Lord is that these religious rulers may know by experience of this flogging. This whipping was to shame Jesus but also to draw sympathy for this prisoner.

**Am not finding** is present tense with negation meaning Pilate is not continuously discovering any charge of crime in Jesus. There was no reason to continue with this process, but the foolishness of Pilate of punishing an innocent man brought mockery to his verdict. The soldiers mocked Jesus, but the actions of

Pilate mocked his declaration. This is the second time that the governor declared the innocence of our Lord.

### **John 19:5**

**Went** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently came forth outside the praetorium in the manner of continuously bearing constantly the thorny wreath and the purple cloak.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Pilate is continuously affirming to these religious rulers.

**Behold** is past tense imperative meaning Pilate exhorted these religious leaders to examine the man. Wiersbe says: “look at this poor fellow! Hasn’t he suffered enough? Take pity on him and let me release him.” It could be that Pilate thought that this would satisfy the crowd.

### **John 19:6**

**When** is the word of emphasis in this sentence. This adverb modifies the past tense verb “saw.” The chief priests and the temple guards consequently at that time observed Jesus.

**Cried out** is past tense meaning these two groups shouted. The Jews did not repent nor show pity!

**Crucify crucify** both are past tense imperatives meaning these two groups exhorted Pilate to crucify our Lord two times. By hollering this exhortation twice means that they will not back down.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Pilate is continuously affirming to these two groups.

**Take and crucify** both are past tense imperatives meaning carry out yourselves and crucify Jesus. It is unlawful for these Jews to crucify our Lord, so Pilate is giving permission to break his own laws, John 18:31. Pilate does not want to deal with this situation.

**Am not finding** is present tense with negation meaning Pilate himself emphatically is not continuously discovering a cause for which Jesus is worth of death: “and although they have found no one cause of death they begged Pilate to put him to death,” Ac 13:28.

#### **John 19:7**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning the religious leaders gave an answer to Pilate’s verdict.

**Are having** is present tense meaning the Jews themselves are possessing a Mosaic law.

**Is being bound** is present tense meaning this blasphemer is continuously owing to die: “What within you are ye thinking? And those ones who have been answering said, he is deserving of death,” Mt 26:66.

**Made** is past tense meaning Jesus executed himself to be Son of God. This claim is the same as to be God: “Therefore because of this the Jews were seeking more to kill him, because he was not only breaking the Sabbath, but also was calling his Father God, making himself equal with God,” Joh 5:18; “The Jews answered him, saying, for a good work we are not stoning thee, but for blasphemy, and because thou thyself who are a man are making thyself God,” Joh 10:33. Jesus never disputed this: “Jesus said to them, verily verily I am saying to you, before Abraham was I myself am,” Joh 8:58; “I myself and the Father are One,” Joh 10:30; “Whom the Father sanctified and sent into the world, are ye yourselves saying, “Thou are blaspheming,” because I said, I am Son of God?” Joh 10:36; “But Jesus was being silent and the high priest answered and said to him, I am adjuring thee by the living God, in order that thou may tell us if thou are the Christ, the Son of God. Jesus is saying to him, thou thyself said it. Moreover I am saying to you, henceforth ye will see the Son of man who is sitting at the right hand of power and who is coming on the clouds of heaven,” Mt 26:63-64.

#### **John 19:8**

**When** is the word of emphasis in this sentence. This adverb modifies the past tense verb “heard” meaning Pilate consequently at that time understood this decree that Jesus is God.

**Was afraid** is past tense in passive voice meaning this declaration made Pilate more fearful than before. The Romans had many gods, and Pilate thought a god has appeared before him. Pilate’s wife sent him a strange message of her dreams to have nothing to do with Jesus: “But while he was sitting on the judgment seat, his wife sent to him, saying, let there be nothing between thee and that righteous man; for I suffered many things today in a dream because of him,” Mt 27:19.

## **John 19:9**

**Went** is past tense meaning Pilate entered into his palace again.

Is saying is present tense meaning Pilate is continuously affirming to Jesus. This question is from where is Jesus himself. This is not a location upon earth, but from which celestial location. The Romans adapted Greek myths that they established many deities. There were gods of the upper heavens, gods of the underworld and a myriad of lesser deities between. Pilate wanted to know from which.

**Jesus** is the word of emphasis in this sentence. The focus is now on our Lord.

**Gave not** is past tense with negation meaning Jesus furnished not a reply to Pilate. Our Lord already answered this question by saying from heaven, Joh 18:36-37. Pilate is not interested in the truth as earlier he stopped his conversation with Jesus when our Lord spoke about the truth: "I am charging thee before God who is quickening all things, and Christ Jesus who witnessed before Pontius Pilate the good confession," 1Ti 6:13. Earlier before the religious leaders, the Jews proclaimed many false accusations and Jesus answered nothing, Mt 27:12; Mr 15:4.

## **John 19:10**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Pilate consequently is continuously affirming to Jesus.

**Are not speaking** is present tense with negation meaning Jesus is not continuously uttering words to Pilate. The negation "not: *ou*" with a question is expected answer: Yes! This affirmation shows disgust from Pilate. This is a profound disapproval from the governor who is trying to help him. Jesus is fulfilling the prophecy of Isaiah by staying silent, Isa 53:7.

**Not** is the word of emphasis in this sentence. This negation with this question again is expected answer: Yes! This affirmation shows that Pilate thought that he was in control of this situation, but really he was not.

**Are knowing** is present tense meaning Jesus is not continuously knowing intellectually Pilate's position of authority.

**To crucify and to release** both are past tense infinitives with the use of explaining the nouns “authority.” Pilate believed that he had power to crucify or set free a prisoner.

### John 19:11

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to the affirmative questions from Pilate.

**Were not having** is imperfect tense with negation meaning Pilate was not possessing power against Jesus.

**Given** is perfect tense in passive voice participle translated with the use of periphrastic modifying the imperfect tense verb “was.” AV translates “were” but it is not subjunctive. This is with conjunction “if: *ei* not *ean*.” All authority comes from God: “Let every soul keep subjecting to oneself to authorities which are being above him. For there is no authority except from God; and the ones who are authorities are appointed by God,” Ro 13:1.

**Is having** is present tense meaning Caiaphas who is continuously delivering up treacherously to Pilate is continuously possessing greater offence, Joh 11:47-54 18:28-30.

### John 19:12

**(From) this** are the words of emphasis in this sentence. This prepositional phrase meaning from these words of wisdom from Jesus concerning God’s authority over this situation.

**Was seeking** is imperfect tense meaning Pilate was continuously craving to set Jesus free.

**Jews** is the word of emphasis in this sentence. The focus is now on these religious rulers.

**Were crying out** is imperfect tense meaning the religious leaders were continuously replied with a loud voice. They cried for vengeance! This was not the same group who cried out at our Lord’s triumphal entry, as this crowd was from Galilee. But these are the religious rulers who have been against Jesus from the beginning.

**Should release** is past tense subjunctive meaning the condition of being an enemy of Caesar is that Pilate should set free this foreign king.

**Everyone** is the word of emphasis in this sentence. The focus now is foreign threat.

**Is speaking against** is present tense meaning any self-proclaimed ruler is opposing Caesar.

### John 19:13

IX. Trial of Jesus, John 18:13-John 19:15

D. Sentence to death, John 19:13-15

13 Therefore after **Pilate** has heard this word, he led out Jesus, and sat down (upon) the judgment-seat, (at) a place *which* is being called Pavement, but in Hebrew Gabbatha: 14 and it was *the* preparation of the Passover, and *it was* about *the* sixth hour; and he is saying to the Jews, behold your King! 15 But these ones cried out, away away, crucify Him. Pilate is saying to them, will I crucify your King? The chief priests answered, we are not having a king except Caesar.

**Pilate** is the word of emphasis in this sentence. The focus is now on the governor.

**Has heard** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use. Pilate understood this political blackmail.

**Led and sat down** both are past tenses meaning Pilate guide Jesus outside the praetorium and sat down upon the official seat of judgment. This place was called Pavement as this word is only rendered here in the New Testament. In Hebrew was Gabbatha which means an elevated or raised place.

### John 19:14

**Preparation and sixth hour** are two facts that puzzled commentators for years. This first predicate nominative means preparation for the high Sabbath of the Passover week or feast. This day is Wednesday and the high Sabbath is coming at sundown: “Therefore the Jews, in order that the bodies may not remain on the cross on the Sabbath, because it was the preparation, for that great day of Sabbath was, requested



Pilate in order that their legs may be broken, and may be taken away,” Joh 19:31. This great day of Sabbath was not the ordinary weekly Sabbath. This was the Sabbath because the Passover festival. (According to Jewish tradition, the new day begins with the setting of the sun, so the sacrifice is made on the 14th but the beginning of Passover and the meal are actually on the 15th, although this sequence of dates is not specified in Exodus.) Ex 12 further speaks of a seven-day festival, which begins when the sacrifice is consumed. Now for the time of day, the sixth hour refers to 6 A.M. as John during his writing used the Roman’s usage of time. These proceedings were ABOUT early in the morning after 6. A.M. and our Lord was crucified at 9 A. M., which Mark used the Hebrew’s usage of time: “And it was the third hour, and they crucified him,” Mr 15:25.

**Is saying** is present tense meaning Pilate is continuously affirming to the religious leaders.

**Behold** is past tense imperative meaning Pilate exhorted the religious rulers to take notice: your King! Our Lord is dressed in this purple cloak and a thorny crown upon his head. Pilate is being sarcastic in this declaration. This was not aimed at Jesus, but at these Jews because Pilate already shamed our Lord when he whipped him.

### **John 19:15**

**These ones** is the word of emphasis in this sentence. This article is previous reference to the “Jews” in the previous verse.

**Cried out** is past tense meaning these religious rulers shouted.

**Crucify** is past tense imperative meaning these religious rulers exhorted Pilate to crucify Jesus.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Pilate is continuously affirming to these religious leaders.

**Will crucify** is future tense meaning Pilate will crucify the King of the Jews. Notice there is no negation with this question leaving this sentence up to these religious rulers as they blackmailed Pilate before with their threat to expose the governor as an enemy of the Empire.

**Answered** is past tense meaning the chief priests gave an answer to the question concerning their King.

**Are not having** is present tense with negation meaning the Jews are continuously possessing Caesar as their supreme leader. For a Jews to proclaim this was degrading: “And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king,” 1Sa 12:12. This is like the ungodly Israelites: “And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles,” 1Sa 8:5,20. These same crowd proclaimed: “And all the people answered and said, let his blood be on us and on our children,” Mt 27:25. Just think, within one generation, Rome trod them in the wine-press of her wrath. Coffman says: “Caesar would crucify 30,900 of their young men on the walls of ruined Jerusalem within a generation (at the siege in 70 A.D.). Caesar would expel them from Rome; Caesar would perpetrate countless injustices and atrocities upon them; God had never done anything except love them, bear with them, and protect them throughout their wretched history; but now hear them.”

## John 19:16

### X. Crucifixion of Jesus, John 19:16-30

16 Therefore **then** he delivered Him up to them in order that He may be crucified. And **they took** Jesus and led Him away. 17 And while **He was bearing** His cross He went out (to) the place *which* is being called of a skull, which is being called in Hebrew Golgotha; 18 where they crucified Him, and (with) Him two others on this side and on that side, and in the middle Jesus. 19 And Pilate **wrote** also a title and put (on) the cross; and it was written, Jesus the Nazaraean, the King of the Jews. 20 Therefore many of the Jews read this **title**, for the place was near the city, where Jesus was crucified; and it was written in Hebrew, in Greek, in Latin. 21 Therefore the chief priests of the Jews **were saying** to Pilate, stop writing, the king of the Jews, but "that one said, I am king of the Jews." 22 Pilate **answered**, what I have written I have written. 23 Therefore **the soldiers**, when they crucified Jesus took His garments, and made four parts, to each soldier a part, and the tunic. But the tunic **was** seamless, (from) the top woven throughout. 24 Therefore **they said** (to) one another, let us not rend it, but let us throw lots (for) it whose it will be; in order that the scripture which is saying may be fulfilled, they divided My garments among them, and they threw a lot (for) My vesture. Therefore **the soldiers** did these things. 25 Now His mother **had stood** (by) the cross of Jesus, and the sister of His mother, Mary the *wife* of Clopas, and Mary the Magdalene *also stood*. 26 Therefore after **Jesus** saw that mother, and the disciple *who* is standing by whom He loved, is saying to His mother, woman, behold thy son. 27 Then **He is saying** to the disciple, behold thy mother. And (from) that hour the disciple took her (to) his own *home*. 28 **(After)** this because Jesus knows that all things have now been finished, in order that the scripture may be fulfilled He is saying, I am thirsting. 29 Therefore **a vessel** was being set full of vinegar; and the ones who have filled a sponge with vinegar, and have put *it* on with hyssop brought it to *His* mouth. 30 Therefore **when** Jesus took the vinegar He said, it has been finished; and He bowed the head and yielded up the spirit.

**Then** is the word of emphasis in this sentence. This adverb modifies the past tense verb “delivered up.” Pilate consequently at that time committed Jesus to his Roman soldiers. Notice now the soldiers are removing the cloak: “And when they mocked him they took off him the cloak, and they put on him his

own garments; and led him away to be crucified,” Mt 27:31; “And when they mocked him, they took off him the purple, and put on him his own garments; and they lead him out in order that they may crucify him,” Mr 15:20.

**Took** is the word of emphasis in this sentence. This verb is past tense meaning these Roman soldiers took possession of their prisoner: “Then he released to them Barabbas; but he scourged Jesus and delivered him up in order that he may be crucified,” Mt 27:26; “And Pilate who was desiring to do the satisfactory thing to the crowd, released Barabbas to them, and delivered up Jesus, after he has scourged him in order that he may be crucified,” Mr 15:15; “And he released the one who had been cast into prison on account of insurrection and murder, whom they were asking for; but he delivered up Jesus to their will,” Lu 23:25.

**Led away** is past tense meaning these Roman soldiers led Jesus away to be crucified: “And as they led him away, they laid hold on Simon a certain Cyrenian who was coming from a field, and put upon him the cross to be bearing it behind Jesus,” Lu 23:26.

### **John 19:17**

**Was bearing** is present tense participle translated with the use of time: “*while*.” Garnier agrees with this use while Moffatt, RSV and Tyndale translated with the use of attendant circumstance: “And he bare his cross, and went forth into a place called the place of dead men’s skulls which is named in hebrew, Golgotha.” Jesus was continuously carrying his own cross until he was physically fit to carry it anymore: “And while they were going forth they found a man a Cyrenaeon, by name Simon; they compelled him in order that he may carry his cross,” Mt 27:32. Mark adds: “And they are compelling one who is passing by, Simon a Cyrenian, who is coming from a field, the father of Alexander and Rufus, in order that he may carry his cross,” Mr 15:21. Luke says: “And as they led him away, they laid hold on Simon a certain Cyrenian who was coming from a field, and put upon him the cross to be bearing it behind Jesus,” Lu 23:26.

**Went out** is past tense meaning Jesus departed the city of Jerusalem to the place which is continuously being named in Hebrew Golgotha: “And they are bringing him to a place Golgotha, which is being interpreted, place of a skull,” Mr 15:22. Notice John is writing to both the Hebrews and Gentiles as he defined this Hebrew word describing it “of a skull.” Notice also John only used 182 participles in the first 18 chapters, while Luke the physician who was writing to the Gentiles used 719 participle verbs in his Gospel. Greek is a participle loving language, but John the fisherman used a writing style that would be very easy to understand and translate into any language. This is why most commentators agree that John was writing to all the nations.

### **John 19:18**

**Crucified** is past tense meaning the Roman soldiers crucified Jesus at Golgotha along with two other malefactors on each side of our Lord: “Then two robbers were being crucified with him, one at the right hand and one at the left,” Mt 27:38; “And they are crucifying two robbers with him, one at the right hand and one at the left of him,” Mr 15:27; “And when they came to the place which was being called a skull they crucified him there, and the malefactors, the one on the right and one on the left,” Lu 23:33. Mark explains why these two robbers are mentioned: “And the scripture was fulfilled which was saying, and he was reckoned with the lawless,” Mr 15:28. The crucifixion was used on any Roman citizens, but only on the lowest kind of criminals, especially those who promoted insurrection. Today, many Christians hold up the cross as a sign of glory and victory, but during that day, it was a symbol of rejection, shame and suffering. Many pagans today worship the cross instead of the person who died on that cross.

### **John 19:19**

**Wrote** is the word of emphasis in this sentence. This verb is past tense meaning Pilate composed a placard announcing our Lord’s crime.

**Put** is past tense meaning Pilate placed this inscription on the cross. The Roman soldiers nailed this sign to the cross: “And they put up over his head his accusation which had been written, this is Jesus the King of the Jews,” Mt 27:37.

**Written** is perfect tense in passive voice participle translated with the use of periphrastic modifying the imperfect tense verb “was.” Pilate wrote this inscription: Jesus the Nazarean, the king of the Jews: “And they put up over his head his accusation which had been written, this is Jesus the King of the Jews,” Mt 27:37; “And the inscription of his accusation was written up, the King of the Jews,” Mr 15:26; “And an inscription was also written over him in letters Greek and Latin and Hebrew: this is the King of the Jews,” Lu 23:38. The governor wrote this to aggravate the religious leaders because they politically blackmailed him earlier. He was a shrewd politician!

### **John 19:20**

**Title** is the word of emphasis in this sentence. The focus is now on this inscription.

**Read** is past tense meaning a large number of the religious leaders consequently acknowledged this inscription because Golgotha was just outside the city gates of Jerusalem.

**Written** is perfect tense in passive voice participle translated with the use of periphrastic modifying the imperfect tense verb “was.” Pilate has written this inscription in Hebrew, Greek and Latin. Hebrew was the religious language. Greek was the spoken language. Latin was the political or official language. Some commentators say it was the languages of religion, philosophy and law.

### John 19:21

**Were saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning the chief priests of the religious leaders consequently were continuously affirming to Pilate.

**Stop writing** is present tense imperative meaning these chief priests are continuously exhorting Pilate to stop posting this inscription: the king of the Jews. The conjunction with the verb of speaking “were saying” is translated as quotation marks. These chief priests gave exact words what to post: “that one said, I am king of the Jews.” The religious leaders were fearful that this mock title might be taken seriously.

### John 19:22

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Pilate gave an answer to these chief priests objection.

**Have written have written** is perfect tense meaning what Pilate has composed will remain as is and do not try to alter it! Pilate shows his impatience for their solicitations. It is about time to show a spirit of stubbornness. Where was his fortitude earlier?

### John 19:23

**Soldiers** is the word of emphasis in this sentence. The focus now in on these Roman soldiers.

**Took and made** both are past tenses meaning these Roman soldiers procured our Lord’s garments and executed their castings of the four articles for each soldier. These garments would consist of sandals, girdle or belt, crown and outward fringes. Notice there were four soldiers here to administer this crucifixion. These four Roman soldiers would throw dice for the claim of each article.

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning our Lord’s was there also, but it was without a seam. This tunic was a fabric made by interlacing two or more threads at right angles to one another. This undergarment was usually worn next to the skin. This was our Lord’s robe: “And after they have crucified him they divided for themselves his garments, throwing a lot,” Mt 27:35; “And after they crucified him they are dividing for themselves his garments, throwing a lot on them, who should take what,” Mr 15:24; “And after they were dividing for themselves his garments they casted a

lot,” Lu 23:34. This fifth article, these four Roman guards would pull from a sticks and the winner would claim this last article.

### **John 19:24**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these four Roman soldiers spoke to one another.

**Let rent not but let throw** is past tense imperatives meaning these four Roman soldiers exhorted each other to not split into parts this last article, but to cast lots for the robe of Jesus.

**May be fulfilled** is past tense in passive voice subjunctive meaning the purpose of this casting lots is that God may fulfill his promise which he gave to the Psalmist: “They part my garments among them, and cast lots upon my vesture,” Ps 22:18.

**Divided and threw** both are past tenses meaning these four Roman soldiers shared his articles in four equal parts and scattered each a bit of wood for our Lord’s robe.

**Soldiers** is the word of emphasis in this sentence. The focus is on these four Roman soldiers.

**Did** is past tense meaning these four Roman soldiers executed these two games.

### **John 19:25**

**Had stood** is the word of emphasis in this sentence. This verb is pluperfect tense meaning Mary the mother of Jesus and Salome and Mary the mother of James the Less and James and Mary the Magdalene had established themselves near the cross of Jesus: “And many women who were looking on from afar off were there, who were ministering to him followed Jesus from Galilee, among whom was Mary the Magdalene, and was Mary the mother of James and James, and the mother of the sons of Zebedee,” Mt 27:55-56; “And there were also women from afar off looking on, among whom there was also Mary the Magdalene, and Mary the mother of James the less and of James, and Salome,” Mr 15:40; “And all his acquaintances had stood afar off, also women who have followed with him from Galilee, who were beholding these things,” Lu 23:49. Now these four women had fixed themselves near the cross of Jesus along with John the Evangelist. Notice John here did not put the focus on the mother of Jesus, but on this verb.

## **John 19:26**

**Saw** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “And Jesus saw his mother, and that disciple whom he loved, standing by, and he said to his mother.” Jesus consequently discovered that mother and the disciples whom our Lord loved sacrificially. The article with “mother” is previous reference to “mother” in the previous verse.

**Is saying** is present tense meaning Jesus is continuously affirming to Mary.

**Behold** is past tense imperative meaning Jesus exhorted to this woman to take notice her son. Jesus is now releasing his mother duty and exhorted her to take on a new relationship with John. Notice our Lord addressed Mary as woman instead of mother because his death will cease this relationship.

## **John 19:27**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to John.

**Behold** is past tense imperative meaning Jesus exhorted John to take notice his new mother.

**(From) that hour** are the words of emphasis in this sentence. This prepositional phrase means from that moment of this exhortation.

**Took** is past tense meaning John took Mary by the hand to his own house. Mary did not have to see any more suffering of our Lord, but John returned to witness the end, verse 35. Mary would continue with the disciples: “These all were steadfastly continuing with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren,” Ac 1:14.

## **John 19:28**

**(After) this** are the words of emphasis in this sentence. This refers to John taking Mary to his own house.

**Knows** is perfect tense participle translated with the use of cause: “*because*.” HCSB, Moffatt, Tyndale and Williams have translated with the use of time: “After that when Jesus perceived that all things were performed, that the scripture might be fulfilled: he said: I thirst.” Murdoch has translated with the use of attendant circumstance: “After these things, Jesus knew that every thing was finished; and, that the scripture might be fulfilled, he said: I thirst.” Jesus knows intellectually because of his omniscience.

**Have been finished** is perfect tense in passive voice meaning Jesus has accomplished all prophecies leading up to his death.

**May be fulfilled** is past tense in passive voice subjunctive meaning this final act may complete his ministry: “My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death,” Ps 22:15.

**Is saying** is present tense meaning Jesus is continuously affirming.

**Am thirsting** is present tense meaning Jesus is continuously suffering from thirst: “They gave me also gall for my meat; and in my thirst they gave me vinegar to drink,” Ps 69:21.

## **John 19:29**

**Vessel** is the word of emphasis in this sentence. The focus now is on this container.

**Was being set** is imperfect tense meaning this vessel was continuously being appointed for the use of reducing pain for the accused. It was sour wine or vinegar and water. John was back to eyewitness the final act. Earlier they offered our Lord some, but he took it not: “they gave to him vinegar to drink which had been mingled with gall; and after he tasted, he was not willing to drink,” Mt 27:34. About 3 P.M., Jesus cried out: my God, my God, why forsake thou me?: “And immediately after one of them ran and took a sponge, and filled it with vinegar and put it on a reed, was giving him to drink,” Mt 27:47.

**Have filled and have put on** both are past tense participles translated with the use of substantive modifying the article: “the ones.” A sponge would soak up the liquid and the hyssop was a plant which was used for medicinal purposes. Symbolically this plant brings infinite purification that was accomplished through his death: “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow,” Ps 51:7.

**Brought** is past tense meaning these four Roman soldiers led this sponge on a long pole to our Lord’s mouth. This pole was most likely their spear.



## John 19:30

**When** is the word of emphasis in this sentence. This adverb modifies the past tense verb “took.” Jesus consequently at that time received the vinegar.

**Said** is past tense meaning Jesus spoke: “And after Jesus again has cried with a loud voice he yielded up his spirit,” Mt 27:50.

**Has been finished** is perfect tense in passive voice. It is all done!

**Bowed** is past tense participle translated with the use of attendant circumstance. Most translation agree with this use except Garnier who translated with the use of time: “After inclining the head he delivered the Spirit.”

**Yielded up** is past tense meaning Jesus permitted his last breath to cease: “And after Jesus has uttered a loud cry he expired.” Mr 15:37; “And Jesus cried with a loud voice and said, Father, I will commit my spirit into thy hands. And after he has said these things he expired,” Lu 23:46; “and having been found in figure as a man is, he humbled himself, and have become obedient unto death, even the death of the cross,” Php 2:8.

## John 19:31

### XI. Burial of Jesus, John 19:31-42

31 Therefore **the Jews**, in order that the bodies may not remain (on) the cross (on) the Sabbath, because it was *the* preparation, for that great day of Sabbath was, requested Pilate in order that their legs may be broken, and may be taken away. 32 Therefore the soldiers **came**, and broke the legs of the first and of the other who has been crucified with Him; 33 but *after* they have come (to) Jesus, when they saw *that* He was already dead, they broke not His legs; 34 but one of the soldiers pierced His side with a spear, and immediately blood and water came out. 35 And **the one** who had seen has borne witness, and his witness is true, and that one knows that a true *word* is saying, in order that ye yourselves may believe. 36 For these things **took place** in order that the scripture may be fulfilled, not a bone of Him will be broken. 37 And **again** another scripture is saying, they will look (on) Him Whom they pierced. 38 And (after) these things Joseph who is being disciple of Jesus, (from) Arimathaea, but has been hidden (through) the fear of the Jews, asked Pilate in order that he may take away the body of Jesus: and Pilate gave leave. Therefore he **came** and took away the body of Jesus. 39 And also Nicodemus **came**, who has come (to)

Jesus by night at first, bearing a mixture of myrrh and aloes about hundred pounds. 40 Therefore **they took the body** of Jesus, and bound it in linen cloths (with) the aromatics, as a custom is among the Jews to prepare for burial. 41 Now **there was** a garden (in) the place where he was crucified, and a new tomb (in) the garden, (in) which no one ever was laid. 42 Therefore they laid Jesus **there** (on account of) the preparation of the Jews, because the tomb was near.

**Jews** is the word of emphasis in this sentence. The focus is on these religious leaders. In their piety, these Jews knew that our Lord's body could not remain all night upon the cross: "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance," De 21:22-23.

**May not remain** is past tense subjunctive with negation meaning the purpose of this request is that the bodies may not abide on the cross on the high Sabbath. This is NOT the weekly Sabbath, but the first day of the Passover week: "In the first day ye shall have an holy convocation: ye shall do no servile work therein," Le 23:7. It was on the first day, Nisan 14, that our Lord was crucified. Many say that it was in A.D. 33, but actually, it was in A.D. 31, April 5th, which would make it on Wednesday, not Friday, April 3rd. According to the Jewish Calendar, the year 3790-3791, Nisan 14 occurred on Wednesday, April 5th. And the year 3793-3794 occurred on Friday, April 3rd. The Passover sacrifice was at 3 P.M., which is the day of preparation; and the Passover meal would be that evening of Nisan 15, which is the great Sabbath.

**Requested** is past tense meaning the religious rulers begged Pilate that the bodies may not stay on the cross overnight. Notice the bodies are plural as these Jews cared little concerning Jesus, but only their involvement with these three prisoners.

**May be broken and may be taken away** both are past tense in passive voice subjunctive meaning the purpose of these prisoners not staying on the cross during the great Sabbath. These Jews wanted the Roman soldiers to break the legs of these criminals to speed up their death and then to remove them from the cross.

## **John 19:32**

**Came** is the word of emphasis in this sentence. This verb is past tense meaning the Roman soldiers consequently appeared. These were not the same four Roman soldiers who crucified our Lord, but Roman soldiers sent from Pilate to carry out this task.

**Broke** is past tense meaning these Roman soldiers broke the legs of the two malefactors on each side of Jesus. One robber faced hell, but the other was welcomed into Paradise, Lu 23:43.

**Has been crucified with** is past tense in passive voice participle translated with the use of substantive modifying the adjective “other.”

#### **John 19:34**

**Pierced** is past tense meaning one Roman soldier pierced our Lord’s side with his spear. This Roman soldier was not supposed to do this, but again this fulfilled another prophecy concerning the Messiah: “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn,” Zec 12:10.

**Came out** is past tense meaning blood and water came forth from his body. This displays the humanity of our Lord Jesus. Jesus had a real body, not like the false teacher of John’s day tried to portray: “And every spirit which is confessing not Jesus Christ who has come in the flesh is not of God,” 1Jo 4:3.

#### **John 19:35**

**The one** is the word of emphasis in this sentence. The focus is now on John the Evangelist, who wrote this Gospel.

**Has borne witness** is perfect tense meaning John has given to us a testimony with his own eyes, and this testimony is true. The Muslims say that Jesus did not die on the cross, and by this, they are saying that John is a liar.

**Knows** is perfect tense meaning John knows intellectually because he was there!

**May believe** is past tense subjunctive meaning the purpose of giving this testimony is that we ourselves emphatically may trust what he is continuously affirming.

#### **John 19:36**

**Took place** is the word of emphasis in this sentence. This verb is past tense meaning these events happened.

**May be fulfilled** is past tense in passive voice subjunctive meaning the purpose of these disobedient Roman is that God may fulfill the promise of God: “He keepeth all his bones: not one of them is broken,” Ps 34:20.

### **John 19:37**

**Again** is the word of emphasis in this sentence. This adverb modifies the present tense verb “is saying.” Another writing is continuously affirming anew: “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn,” Zec 12:10. John pointed out these prophecies to strengthen his faith along with ours. All these things happened for a reason!

### **John 19:38**

**(After) these things** are the words of emphasis in this sentence. The Roman soldiers broke the legs of the two malefactors who were crucified on each side of our Lord Jesus. Then one Roman soldier pierced his sword into this side of Jesus and blood and water poured out. The Roman soldiers took down all three prisoners and were ready to bury them into some obscure and accursed ditch.

**Asked** is past tense meaning Joseph requested Pilate for the body of Jesus. As mentioned here, and Mt 27:57, Joseph was a secret disciple of Jesus; but also he was a rich man, Mt 27:57; member of Sanhedrin, Mr 15:43 Lu 23:50; and was a good and righteous man who was looking for the kingdom of God, Lu 23:50 Mr 15:43.

**May take away** is past tense subjunctive meaning the purpose of this request is that Joseph claim the body of Jesus: “And after evening already has come, since it was the preparation, which is the day before Sabbath, Joseph who was from Arimathea came, an honourable counsellor, who also himself was waiting for the kingdom of God; because he has boldness he went in to Pilate and begged the body of Jesus,” Mr 15:42-43.

**Gave leave** is past tense meaning Pilate permitted this request: “And Pilate wondered if he was already dead; and after he has called to himself the centurion he questioned him if he died long ago; and after he has known it from the centurion he granted the body to Joseph,” Mr 15:44-45.

**Came** is the word of emphasis in this sentence. This verb is past tense meaning Joseph consequently appeared at Golgotha. Joseph showed the decree from Pilate to these Roman soldiers: “And after evening has come a rich man from Arimathea, by name Joseph, who himself was made a disciple to Jesus came.

This one who has gone to Pilate begged the body of Jesus. Then Pilate commanded the body to be given up,” Mt 27:57-58.

**Took away** is past tense meaning Joseph removed our Lord’s body from where these Roman soldiers were intending to dispose of his body: “And after Joseph has taken the body, he wrapped it with a clean linen cloth, and placed it in his new tomb which he cut out in the rock and after he has rolled a great stone to the door of the tomb, he went away,” Mt 27:59-60; “And after he has bought a linen cloth, and has taken him down he wrapped him in the linen cloth, and laid him in a tomb, which was cut out of a rock; and rolled a stone to the door of the tomb,” Mr 15:46.

### **John 19:39**

**Came** is the word of emphasis in this sentence. This verb is past tense meaning Nicodemus also appeared at the crucifixion site. John mentioned this is the same person that wrote about earlier in the third chapter. Nicodemus was also part of the Sanhedrin. We wonder how can these two men possess this 100 pounds of myrrh and aloes and possess a tomb nearby so quickly? Wiersbe has come up with a notable solution: “it seems evident that Joseph and Nicodemus carefully planned their activities at Calvary. They certainly could not secure a tomb at the last minute, nor would they be able to purchase sixty-five pounds of costly spices so quickly during the Passover, when merchants would not be doing business.”... “As Nicodemus and Joseph searched the Old Testament, they would have found the messianic prophecies and discovered that many of them had been fulfilled in Jesus Christ.”... “Joseph arranged to have the tomb hewn out, and the men assembled the cloths and spices needed for the burial. They may have been hiding in the tomb all during the six hours of our Lord’s agony on the cross.”

### **John 19:40**

**Took** is the word of emphasis in this sentence. This verb is past tense meaning Joseph and Nicodemus consequently procured the body of Jesus.

**Bound** is past tense meaning these two men bound the body in grave clothes: “And the one who had been dead came forth, who had bound the feet and the hands with grave clothes, and his face was being bound with a handkerchief,” Joh 11:44. This is the custom of a Jewish burial of Lazarus. This seems of a preparation for a royal burial: “And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries’ art: and they made a very great burning for him,” 2Ch 16:14. Scripture does not give us a systematic burial practice, but the custom of that day was to use about half the body weight of spices; therefore, we can assume that our Lord was about 200 pounds. These graves clothes are very important because this same John saw the linen cloth lying there in the empty tomb!

### **John 19:41**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning a garden was nearby and a new tomb was in this garden. It was important to have a tomb close to the crucifixion site as sundown was approaching. It was also important to have a new tomb: “And after he has taken it down he wrapped it in linen cloth and placed it in a cut out of stone tomb, of which anyone was never being laid,” Lu 23:53. This newness is important because our Lord’s body would never come in contact with corruption and left no room that our Lord’s body touched the bones of Elisha: “And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet,” 2Ki 13:21.

### John 19:42

**There** is the word of emphasis in this sentence. This adverb modifies the past tense verb “laid.” The focus is on that new tomb. Joseph and Nicodemus consequently placed Jesus in that new tomb because of this reason: the preparation of the Jews. Sunset was approaching and the preparation for the great Sabbath must be observed.

**Was** is imperfect tense meaning the tomb was near the crucifixion site which made it easier to keep the preparation of the upcoming feast. These two men went home to partake in the Passover meal with great anticipation of the pending resurrection.

### John 20:1

XII. Resurrection of Jesus which in itself is the eighth miracle, John 20:1-13

1 But **on first** day after the Sabbaths Mary the Magdalene is coming early (to) the tomb *while* darkness is still, and is seeing the stone *which* has been taken away (from) the tomb. 2 Therefore **she is running** and is coming (to) Simon Peter and (to) the other disciple whom Jesus was loving, and is saying to them, they took the LORD (out of) the tomb, and we know not where they laid Him. 3 Therefore Peter and the other disciple **went forth**, and were coming (to) the tomb. 4 And the two **were running** together; and the other disciple ran forward faster than Peter, and first one came (to) the tomb, 5 and after he stooped down he is seeing the linen cloths *which* is being laid, he however entered not. 6 Therefore Simon Peter **is coming** following him, and entered (into) the tomb, and is seeing the linen cloths *which* is being laid *there*, 7 and the handkerchief which was (upon) His head, *which* is not being laid (with) the linen cloths, but *which* has been folded up by itself (in) a place. 8 Therefore **then** also the other disciple who has come first (to) the tomb entered, and saw and believed; 9 for they knew not yet the scripture, that it is necessary for Him to rise (from among) *the* dead. 10 Therefore the disciples **went away** again (to) their *home*. 11 But Mary *who* was weeping outside had stood (at) the tomb. Therefore **as** she was weeping, she stooped down (into) the tomb, 12 and she is beholding two messengers *who* are sitting (in) white, one (at) the head and one (at) the feet, where the body of Jesus was being laid. 13 And these ones **are saying**, woman,

why are thou weeping? **She is saying** to them, "they took away my LORD, and I know not where they laid Him."

**On first** is the word of emphasis in this sentence. This adjective modifies the understood noun "*day*." Notice "after the Sabbaths" which is plural meaning after the great Sabbath on Thursday and the weekly Sabbath on Saturday. Only Mark wrote "Sabbath" singular because the Romans would not understand the high Sabbath. The first day of the week is after sundown on Saturday until sundown on Sunday.

**Is coming and is seeing** both are present tenses meaning Mary the Magdalene is continuously appearing early in the morning to the tomb and is continuously seeing the rolled away stone from the tomb. The other Gospels give greater detail on why Mary the Magdalene was there so early in the morning: "And after the Sabbath elapsed, Mary the Magdalene and Mary the mother of James and Salome bought aromatics, in order that they may come and anoint him. And they are coming very early on the first day after the Sabbaths to the tomb, after the sun arose," Mr 16:1-2 "But on the first days after the Sabbaths they came at early dawn to the tomb, who were bringing which they prepared aromatics, and some others with them," Lu 24:1. "Now after the Sabbaths, while it was getting dusk toward the first day of the Sabbaths, Mary the Magdalene and the other Mary came to see the sepulchre. And behold, a great earthquake came to pass; for after a messenger of the LORD has descended out of heaven, came and rolled away the stone from the door, and was sitting upon it. And his look was as lightning is, and his raiment was white as snow is. And from the fear of him the ones who are keeping guard trembled, and became as dead men are. But the messenger answered and said to the women, stop fearing yourselves; for I know that ye are seeking Jesus who has been crucified. He is not here; for he was arisen, as he said. Come! See the place where the LORD was lying," Mt 28:1-6. Mark adds: "And they were saying among themselves, who will roll away the stone for us out of the door of the tomb? And after they looked up they are seeing that the stone has been rolled away: for it was very great," Mr 16:3-4. "And they found the stone which had rolled away from the tomb," Lu 24:2. Luke adds: "And they entered and found not the body of the LORD Jesus," Lu 24:3.

**Is**, is present tense participle translated with the use of genitive absolute with reference to time: "*while*." The genitive noun "of darkness" is also translated with the use of genitive absolute being the subject of the genitive participle verb. Notice the adverb "still" meaning the Hebrew day has not begun as it was still dark. We know by tradition that Christ arose from the grave early Sunday morning, but actually, our Lord rose from the grave sometime that Saturday evening. Mary the Magdalene and the two other women only realized that our Lord was missing early that Sunday morning. The prophecy given by Jesus is the sign of Jonah, that he would in the grave three days and three nights. Our Lord died Wednesday at 3 P.M. and was put in the grave by 6 P.M. so they would break the preparation of the Passover meal. This would put our Jesus in the grave: Wednesday, Thursday and Friday night; and Thursday, Friday and Saturday during the day. Sometime after sunset on Saturday evening our Lord resurrected from the grave. The other Gospels give further details of what occurred next: "And go quickly and say to his disciples, that he was arisen from the dead; and behold, he is going before you into Galilee; ye will see him there. Behold, I told you," Mt 28:7. "And after they have entered into the tomb, they saw a young man who was sitting on the right, who had been clothed with a white robe; and they were greatly amazed. But that one is saying to them, stop being amazed. Ye are seeking Jesus the Nazarene who has been crucified; he was raised, he is not here; behold the place where they placed him; but keep going, say to his disciples and to Peter, he is going before you into Galilee; ye will see him there, as he said to you," Mr 16:5-7. "And it came to pass while they were being perplexed about this, and behold, two men stood by them in shining garments. And

while they became filled with fear and bowing the face to the earth, they said to them, why are ye seeking the One who is living with the dead? He is not here, but he is risen: remember as he spoke to you, being yet in Galilee, saying, it is necessary that the Son of man be delivered up into the hands of sinful men, and be crucified, and arise the third day,” Lu 24:4-7. Mark says: “And they went out and fled from the tomb; and trembling and amazement were possessing them; and they spoke nothing to any one, for they were being afraid,” Mr 16:8.

## **John 20:2**

**Is running** is the word of emphasis in this sentence. This verb is present tense meaning Mary the Magdalene is continuously running with haste to Simon Peter and to John the Evangelist: “And they went out quickly from the tomb with fear and great joy, and ran to tell it to his disciples. But as they were going to tell it to his disciples, also behold, Jesus met them, saying, keep hailing! And they came to him and seized hold of his feet, and worshipped him. Then Jesus is saying to them, stop fearing: keep going, tell my brethren in order that they may go into Galilee, and there they will see me,” Mt 28:8-10. Notice first that only Mary the Magdalene ran into the city to tell it to Peter and John meaning as soon as she noticed the rock rolled away, she ran into the city leaving the two other women there. The two other women witnessed the angel and they went into the tomb and witnessed first two men in shining garments, and afterwards a gardener, which was really Jesus. After Peter, John and Mary the Magdalene witnessed the empty tomb, they returned to the rest and these two other women were delayed as they had a visit with Jesus along the way: “But as they were going to tell it to his disciples, also behold, Jesus met them, saying, keep hailing! And they came to him and seized hold of his feet, and worshipped him,” Mt 28:9; then “they returned from the tomb and related all these things to the eleven and to all the rest,” Lu 24:9.

**Is coming and is saying** both are present tense meaning Mary the Magdalene is continuously appearing and is continuously affirming to Peter and John.

**Took** is past tense meaning the Romans took Jesus out of the tomb. We must suppose that she was thinking that it must be the Romans because the guards left after the earthquake.

**Know not** is perfect tense with negation meaning the three women know not intellectually where these Romans placed Jesus. She was speaking out of fear and surprise that someone would move a dead corpse. Mary would be unaware that Pilate ordered to have the tomb sealed on Thursday, and it is unlawful under Roman law to move a dead corpse in a tomb.

## **John 20:3**

**Went forth** is the word of emphasis in this sentence. This verb is past tense meaning Peter and John forsook their dwelling.



**Was coming** is imperfect tense meaning Peter and John was continuously appearing to the tomb.

#### **John 20:4**

**Were running** is imperfect tense meaning Peter and John were continuously running together. What a manner of arriving at the tomb! When they saw the open tomb, they were running out of shock of what Mary the Magdalene has said was true!

**Ran forward** is past tense meaning John outran Peter to arrive at the tomb entrance first. Notice that Peter ran to this tomb twice as Luke records his second race to the tomb after he heard from the three women who testified: of the angel on the rock, the two men in glimmering white, the supposed gardener, the two women meeting our Lord, and Mary the Magdalene also meeting our Lord, which all held on to his feet, which we will see later. At that time, Peter wanted to be alone at the tomb to reflect on these things: “But Peter rose up and ran to the tomb, and after he stooped down he is seeing the linen clothes which are lying alone, and he went away to himself wondering at the thing which had come to pass,” Lu 24:12.

**Came** is past tense meaning John appeared to the tomb entrance.

#### **John 20:5**

**Stooped down** is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most translations have the use of attendant circumstance: “And he stooped down and saw the linen clothes.” *Looking in* is added by most translations. John bent down to look through the low entrance door.

**Is seeing** is present tense meaning John is continuously discovering the linen cloths. How can someone remove a body and the linen cloths are still there? What a puzzling thought this must have come to John’s mind.

**Entered not** is past tense meaning John nevertheless went not in.

#### **John 20:6**

**Is coming** is the word of emphasis in this sentence. This verb is present tense meaning Simon Peter consequently is continuously appearing at the tomb entrance in the manner of reaching it afterwards.

**Entered** is past tense meaning Peter went into the tomb.

**Is seeing** is present tense meaning Peter is continuously discerning the linen cloths.

#### **John 20:7**

**Is not being laid** is present tense participle translated with the use of substantive modifying the noun “handkerchief.” This handkerchief is not continuously being set with the linen cloths.

**Has been folded up** is perfect tense participle translated again with the use of substantive modifying the noun “handkerchief.” Someone has folded this handkerchief in its own place aside from the linen cloths.

#### **John 20:8**

**Then** is the word of emphasis in this sentence. This adverb modifies the verb “entered.” John consequently went in at that time.

**Saw and believed** both are past tenses meaning John inspected and trusted that our Lord is gone! John did not understand yet the concept of the resurrection as it says in the next verse. Notice the three words we have in English for “saw” in these verses. First, John “is seeing: *blepo*,” where he discovered the linen cloths in verse 5. Secondly, Peter “is seeing: *theoreo*,” where he discerned the linen cloths in verse 6. Finally, John “saw: *eido*,” where he inspected the linen cloths.

#### **John 20:9**

**Knew not** is pluperfect tense meaning Peter and John knew not intellectually at this time the understanding of the resurrection which is found in scripture: “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption,” Ps 16:10. When the New Testament writers speak of Scripture, they refer to the Old Testament writings. When Peter stood up at Pentecost, he quoted the Old Testament scriptures to prove that Jesus fulfilled these writings.

### **John 20:10**

**Went away** is the word of emphasis in this sentence. This verb is past tense meaning Peter and John departed the tomb to their own place again.

### **John 20:11**

**Mary** is the word of emphasis in this sentence. This is Mary the Magdalene who fetched Peter and John. She arrived at the tomb again.

**Had stood** is pluperfect tense meaning Mary the Magdalene had established herself at the tomb entrance until she could find some answers. She was lamenting with pain and grief.

**As** is the word of emphasis in this sentence. This adverb modifies the imperfect tense verb “was weeping.” Mary the Magdalene consequently even as was continuously lamenting with pain and grief.

**Stooped down** is past tense meaning Mary the Magdalene bent over into the tomb entrance.

### **John 20:12**

**Is beholding** is present tense meaning Mary the Magdalene is continuously considering or discerning two angels, one at the head, and the other at the feet where Jesus was being laid. The two other women earlier, after seeing an angel sitting on the stone, Mt 28:2; also saw two men inside the tomb: “And it came to pass while they were being perplexed about this, and behold, two men stood by them in shining garments. And while they became filled with fear and bowing the face to the earth, they said to them, why are ye seeking the One who is living with the dead? He is not here, but he is risen: remember as he spoke to you, being yet in Galilee, saying, it is necessary that the Son of man be delivered up into the hands of sinful men, and be crucified, and arise the third day,” Lu 24:4-7.

### **John 20:13**

**Are saying** is the word of emphasis in this sentence. This verb is present tense meaning these two angels are continuously affirming to Mary the Magdalene.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Mary the Magdalene is continuously affirming to these two angels. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Took away** is past tense meaning the Roman soldiers removed Jesus from the tomb. This is the same verb as Mary the Magdalene declared to Peter and John in verse 2.

**Know not** is perfect tense meaning Mary the Magdalene knows not intellectually where the Roman soldiers placed Jesus. Notice back in verse 2, she declared unto the two disciples the plural: “we know not,” referring to the three women. Now she is declaring her own personal testimony of being there twice. First on the outside, and now on the inside of the tomb.

#### **John 20:14**

#### XIII. Appearances of Jesus, John 20:14-21:25

##### A. First to Mary Magdalene, John 20:14-18

14 And after she has said **these things** she turned backward, and she is beholding Jesus *Who* was standing *there*; and she knew not that it is Jesus. 15 Jesus **is saying** to her, woman, why are thou weeping? Whom are thou seeking? **That one** *who* is thinking that it is the gardener, is saying to Him, Sir, if thou thyself carried Him off, tell me where thou laid Him; and I myself will take Him away. 16 Jesus **is saying** to her, Mary, *after* that one turned around she is saying to Him, Rabboni, which is being said, Teacher. 17 Jesus **is saying** to her, stop clinging to Me, for I have not yet ascended (to) My Father; but keep going (to) My brethren, and say to them, I am ascending (to) My Father and your Father, and My God and your God. 18 Mary the Magdalene *who* is bringing word to the disciples that she has seen the LORD, and He said these things to her **is coming**.

**These things** is the word of emphasis in this sentence. This declaration of the empty tomb is the focus here!

**Has said** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use.

**Turned** is past tense meaning Mary the Magdalene turned around.

**Is beholding** is present tense meaning Mary the Magdalene is continuously discerning Jesus. Take note, that our Lord appeared also to the two other women: “But as they were going to tell it to his disciples, also behold, Jesus met them, saying, keep hailing! And they came to him and seized hold of his feet, and worshipped him,” Mt 28:9.

**Knew not** is pluperfect tense with negation meaning Mary the Magdalene knew not intellectually that this person is Jesus. She was not expecting to see Jesus, but someone who may help her find her Lord.

### **John 20:15**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Mary the Magdalene. Notice this is the same question as the angel asked her inside the tomb: why are thou weeping? But Jesus asks her one more question: whom are ye seeking? This is the same question as in the garden, Joh 18:4.

**That one** is the word of emphasis in this sentence. The focus is on Mary the Magdalene as she is supposing that Jesus is the gardener.

**Is saying** is present tense meaning Mary the Magdalene is continuously affirming to Jesus. She is now begging for answers!

**Carried off** is past tense meaning on the condition of this person himself emphatically took away Jesus. She is not even thinking straight. How can one person roll away the stone and move our Lord? Before Mary always referred to the persons responsible as “they: plural.”

**Tell** is past tense imperative meaning Mary the Magdalene exhorted Jesus to advise her on his whereabouts.

**Will take away** is future tense meaning Mary the Magdalene herself emphatically will remove him from that place and put him in a proper tomb. Mary was a woman of substance, Lu 8;2,3.

### **John 20:16**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Mary the Magdalene. Jesus called her personal name as a shepherd knowing his sheep.

**Turned around** is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “She turned and said to him.” Mary must have turned after her plea to find our Lord to this gardener in her mind. Then after hearing her name, Mary turned around.

**Is saying** is present tense meaning Mary the Magdalene is continuously affirming to Jesus with a proper address: Teacher. The only other place where the Aramaic term is displayed is found in Mr 10:51, where blind Bartimaeus says to Jesus: “Rabboni, I may receive sight.” Our Lord is Master in the way to salvation. She shows this respected preeminence.

### **John 20:17**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Mary the Magdalene.

**Stop clinging** is present tense imperative with negation. Kruse says these words “are difficult to understand.” This verb can only become a problem when you translate it into past tense: “touch not.” This is exactly how Dr. Scofield came up with three views: the first, “Having accomplished the sacrifice, he was on his way to present the sacred blood in heaven,”; secondly, “gently teaches Mary that now she must not seek to hold him to the earth, but rather become his messenger of the new joy.”; and finally, “That he merely meant: Do not detain me now; I am not yet ascended; you will see me again; run rather to my brethren.” All three is wrong as Jesus did not exhort her to as Scofield says: “do not detain me.” Our Lord did not forbid the other two women to hold his feet, Mt 28:9. The reason here was Mary the Magdalene was holding on for dear life and would not let go! It is not that our Lord had a job to do, but Mary had a job to do: she had to go tell the brethren that he was alive and would later ascend to the Father.

**Keep going** is present tense meaning Jesus is exhorting Mary the Magdalene to keep going on her travels to the disciples. Jesus knew that right after this appearance, that Mary would want to relate this event to the others.

**Say** is past tense imperative meaning Jesus exhorted Mary to speak this one message: the ascension is next!

**Have not ascended, but I am ascending** meaning the first is perfect tense with negation and the second is present tense. At this time, Jesus has not gone up to the Father, but these appearances will shortly be over, as Jesus is continuously going up to the Father in time. Notice, Jesus never says “our” with Father

or God because his relationship to the Father is different from that of his disciples. We can say “our Father” because as believers, we belong to the same family.

### John 20:18

**Is coming** is the word of emphasis in this sentence. This verb is present tense meaning Mary the Magdalene is continuously appearing to the disciples as she is continuously proclaiming what she saw and heard.

**Has seen** is perfect tense meaning Mary the Magdalene has seen with her eyes Jesus. This is the bodily resurrected our Lord Jesus Christ.

**Said** is past tense meaning Jesus spoke these things: “Now Mary Magdalene and Joanna and Mary of James, and the rest were with them, who were telling to the messengers these things. And their words appeared before them like idle talk is, and they were disbelieving them,” Lu 24:10,11.

### John 20:19

#### XIII. Appearances of Jesus, John 20:14-21:25

##### B. Secondly to the ten apostles, John 20:19-23

19 Therefore while evening **was being** on that day, the first *day* of the week, and *after* the doors had been shut where the disciples were assembled, (through) the fear of the Jews, Jesus came and stood (in) the midst, and He is saying to them, peace to you. 20 And after He has said this He showed the hands and His side to them. Therefore after the disciples have seen the LORD **they rejoiced**. 21 Therefore Jesus said to them again, peace to you: as the Father has sent forth Me, I Myself also am sending you. 22 And after He has said this He breathed into them, and is saying to them receive *the* Holy Spirit. 23 **Of whomsoever** ye should remit the sins, they are being remitted to them; of whomsoever ye should retain, they have been retained.

**Was being** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The genitive noun “of evening” is also translated with the use of genitive absolute being the subject of this genitive participle verb. While the beginning of night was continuously being on that Sunday which is the first day of the week. The early church met on the first day of the week, Ac 20:7; and called it later the Lord’s day: “I became in the Spirit

on the LORD's Day; and I heard a loud voice behind me as of a trumpet," Re 1:10. This never became a Sabbath, but the day which early Christians came together. We are not commanded to attend church, but to love one another: "and let us keep considering one another for provoking of love and of good works, not forsaking the assembling together of ourselves, even as the custom is with some, but encouraging one another; and by so much the more as ye are seeing the day which is drawing near," Heb 10:24-25. We are told here not to shun one another, but to encourage one another. Fudge says: "They will not do this by calling an end to Christian assemblies through fear of persecution or simple indifference, but rather by meeting together for exhortation." If a Christian finds a local assembly that will encourage them in the Word of God, they should attend. But if in their region, there is no same-like faith and spirit, then this Christian needs to rest in the Lord, pray and study harder to put the whole armour of God because this one will be fighting the wiles of the devil alone.

**Had been shut** is perfect tense in passive participle translated with the use of genitive absolute with reference again to time: "*after*." The genitive noun "of the doors" is also translated with the use of genitive absolute being the subject of the genitive participle verb. The disciples have locked the doors because of the fear of the religious leaders.

**Assembled** is perfect tense participle translated with the use of periphrastic modifying the imperfect tense verb "were." These disciples were gathered together. This gathering happened and is having abiding results because throughout Church history, Christians have gathered together on this day.

**Came and stood** both are past tenses meaning Jesus appeared and stood among the disciples. How did Jesus enter this room with the doors locked? Our Lord had a physical body that was not terrestrial, but celestial: "And there are heavenly bodies, and earthly bodies: nevertheless the glory of the heavenly is indeed different, but the glory of the earthly is different," 1Co 15:40. This is a solid body which still can be touched, and fed, but is not limited to the laws of nature. This is the second appearance of our Lord which is found in this Gospel, but actually, Jesus appeared earlier in the day to the two other women at the tomb, Mt 28:9-10; Peter, 1Co 15:5 Lu 24:34; the two Emmaus disciples, Lu 24:13-32.

**Is saying** is present tense meaning Jesus is continuously is affirming to these disciples with the traditional Hebrew greeting: Shalom, peace! "And they rose up the same hour and returned to Jerusalem, and they found the eleven who had been gathered together and the ones with them, saying, the LORD was raised indeed, and appeared to Simon. And they themselves were relating the things in the way, and how he was known to them in the breaking of the bread. And while they were telling these things, Jesus himself stood in their midst and was saying to them, peace be to you," Lu 24:33-36. Notice the two on the road to Emmaus declared that the Lord was raised and appeared to Simon. The women earlier declared the same. "Afterwards while they were reclining at table he was manifested to the eleven, and reproached their unbelief and hardness of heart, because they believed not the ones who have seen him who had been arisen," Mr 16:14. How Jesus could have greeted them with reproach, but waited until they dined together.

**John 20:20**



**Has said** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of of time: “*after*.” Most translations agree with this use. Jesus spoke this greeting.

**Showed** is past tense meaning Jesus gave evidence of the hands and his side to these disciples.

**Rejoiced** is the word of emphasis in this sentence. This verb is past tense meaning the disciples were glad to be present in our Lord’s presence.

**Have seen** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use. These disciples consequently inspected or examined our Lord’s hands and side.

#### **John 20:21**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus consequently spoke to these disciples again. Another Hebrew greeting: Shalom, peace to these disciples.

**Has sent forth** is perfect tense meaning the perfect tense meaning God has commissioned Jesus. The Father appointed Jesus to share the Gospel.

**Am sending** is present tense meaning Jesus himself emphatically also is continuously thrusting these disciples out. This is a different Greek word from “to send: *apostello*” with Christ. The Greek word here for “to send: *pempo*.” All Christians are being thrust out into the world to share the Gospel. The Apostles were commissioned by Jesus to be the first leaders in the church, Mt 10:2. Paul later called himself an Apostle, Ro 1:1. Because God commissioned Jesus, the Hebrew writer called him an Apostle: “Wherefore, holy brethren, partakers of the heavenly calling, consider the Sent One and High Priest of our confession Jesus Christ,” Heb 3:1. As the twelve gates are named with the names of the twelve sons of Israel, these twelve foundations are named with the names of the twelve apostles, Re 21:14. Paul will be one of the twelve apostles, Ro 1:1; not Matthias, Ac 1:26. Jesus is the chief cornerstone, 1Pe 2:6 Eph 2:20.

#### **John 20:22**

**This** is the word of emphasis in this sentence. This pronoun means the thrusting the disciples, not only the apostles to share the good news of the resurrection of our Lord Jesus Christ: “For I delivered to you in the first place, what also I received, that Christ died for our sins, according to the scriptures; and that he was buried, and that he has been raised the third day, according to the scriptures,” 1Co 15:3-4. Remember that

the scriptures refer to the Old Testament prophecies concerning the Gospel, and now we can testify that Jesus fulfilled these prophecies.

**Has said** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except CEV and Moffatt who translated with the use of attendant circumstance: “And with these words he breathed on them, and added, Receive the holy Spirit!”

**Breathed into** is past tense meaning Jesus blew upon these disciples. God breathed on Adam and he became a living soul, Ge 2:7. Now Jesus completed the same act as Head of the new creation, “so that if anyone is in Christ, there is a new creation: the archaic things passed away, behold, all things have become new,” 2Co 5:17.

**Is saying** is present tense meaning Jesus is continuously affirming to these disciples.

**Receive** is past tense imperative meaning Jesus exhorted these disciples to procure Holy Spirit. Jesus is imparting the Spirit now to these disciples, and will be foretaste of that which they should receive at Pentecost. This is NOT the fulfillment of the Paraclete prophecies because our Lord is still present with them. It is not the Holy Ghost sent down from heaven. Thus Christ, who is a quickening Spirit, imparts spiritual life to them according to the power of resurrection. Jesus gave this exhortation to prepare them for what should take place at Pentecost.

## **John 20:23**

**Of whomsoever** are the words of emphasis in this sentence. This particle and pronoun refer to the ungodly whom these disciples will preach the Gospel.

**Should remit; should retain** is past tense subjunctives meaning the condition of these sins being abandoned or continued is that these disciples should abandon or continue with them. It is about power of these disciples, but about letting the dust be shaken off their feet if the ungodly refuse the Gospel.

Wiersbe says: “The disciples did not provide forgiveness; they proclaimed forgiveness on the basis of the message of the gospel.”

**Are being remitted** is present tense in passive voice meaning God is continuously letting go of their sins to these ungodly ones.

**Have been retained** is perfect tense in passive voice meaning their sins have taken hold of these ungodly ones.

## John 20:24

### XIII. Appearances of Jesus, John 20:14-21:25

#### C. Thirdly to the eleven apostles, John 20:24-31

24 But **Thomas**, one (of) the twelve who is being called Didymus, was not (with) them when Jesus came. 25 Therefore the other disciples were saying to him, we have seen the LORD. But **that one** said to them, unless I should see the mark of the nails (in) His hands, and should put My finger (into) the mark of the nails, and should put my hand (into) His side, I will in no wise believe. 26 And (after) eight days His disciples were within again, and Thomas (with) them. Jesus **is coming**, *after* the doors have been shut, and He stood (in) the midst and said, peace to you. 27 Then **he is saying** to Thomas, keep bringing thy finger here, and see My hands; and keep bringing thy hand, and put *it* (into) My side; and stop becoming unbelieving, but believing. 28 And Thomas **answered** and said to Him, my LORD and my God. 29 Jesus **is saying** to him, "thou has seen Me, thou has believed: the ones who saw not and believed *are* blessed." 30 Therefore Jesus did **many** other signs (in presence) of his disciples, which are not written (in) this book. 31 But **these things** have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing (in) His name.

**Thomas** is the word of emphasis in this sentence. This focus is now on this apostle who is being called Didymus. The other disciples named this apostle Didymus, but his given name is Thomas. This surname means two fold as Thomas as twin is the Greek equivalent of the Hebrew name. His twin could have been James the Less, the son of Alphaeus, Mr 3:18. Mary, whose surname is Clopas, is the wife of Alphaeus, Joh 19:25. His other brother could Jude, Lu 6:16. Matthew is also called the son of Alphaeus, Mr 2:14. How this family had great influence in the early church!

**Came** is past tense meaning when Jesus appeared to the ten disciples, Thomas was not there.

## John 20:25

**Were saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning the 10 disciples were continuously affirming to Thomas.

**Have seen** is perfect tense meaning the ten disciples have seen with their eyes Jesus. This is the same language that Mary the Magdalene gave the disciples, Joh 20:18.

**That one** is the word of emphasis in this sentence. This article is previous reference referring to “him” in the previous sentence.

**Said** is past tense meaning Thomas spoke to these 10 disciples.

**Should see and should put and should put** all are past tense subjunctive meaning the condition of belief is that Thomas should see with his eyes the impression of the nails in his hands, and should thrust my finger into this impression of those nails, and should thrust my hand into his side. Notice the progression of visual, to touch, and finally to insert. What an examination!

**Will in no wise believe** is future tense with double negation meaning Thomas will not believe that Jesus was present at all. Thomas wanted the same evidence that the others have received. Remember that these other disciples also doubted the witness of the three women and the two men on the road to Emmaus: “And he himself said to them, oh senseless and slow of heart to be believing in all which the prophets spoke,” Lu 24:25. So we cannot be too hard on Thomas. Many call him “doubting Thomas,” but how about doubting disciples!

## **John 20:26**

**(After) eight days** are the words of emphasis in this sentence. This prepositional clause means the following Sunday evening that the disciples were locked again in this same room and this time Thomas was with them.

**Is coming** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously appearing. What a presence!

**Have been shut** is perfect tense in passive voice participle translated with the use of genitive absolute with reference to time: “*after*.” The genitive noun “of the doors” is also translated with the use of genitive absolute being the subject of this genitive participle verb. This is the same tense and verb as found on the previous visit of our Lord in verse 19. The doors were secured then, and they are secured now! This means that the disciples were still fearful of the religious leaders. The reason why we have “have been shut” and in verse 19 is “had been shut” is because the main verb in this verse is present tense: “is coming.” The main verbs in verse 19 is past tense: “came and stood.” The rule of translating participles is to translate on step back if the main verb is past tense or perfect tense. If the main verb is imperfect or present tense, then the participle would remain in the tense stated.

**Stood and said** both are past tenses meaning Jesus stood in their midst and spoke. Again the Hebrew salutation: Shalom, peace to these disciples.

#### **John 20:27**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Thomas.

**Keep bringing and keep bringing** both are present tense imperatives meaning Jesus is continuously exhorting Thomas to keep bringing forward your finger here on my nail impressions and to keep bringing forward your hand. Jesus wanted Thomas to examine his imprints and his side over and over again until he is satisfied: “Which was from the beginning, which we have heard, which we have seen with our eyes, which we gazed upon and our hands handled concerning the Word of the Life,” 1Jo 1:1.

**See and put** both are past tense imperatives meaning Jesus exhorted Thomas to perceive with his eyes and to thrust in his hand into this side. Notice our Lord challenged Thomas to exactly what Thomas’ demand was in verse 25. Jesus was not there, but he heard every word!

**Stop becoming** is present tense imperative with negation meaning Jesus is continuous exhorting Thomas to stop becoming this unbeliever.

#### **John 20:28**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Thomas gave an answer to the exhortation that Jesus gave in the previous verse.

**Said** is past tense meaning Thomas spoke to Jesus. There is an article with both “Lord” and “God” meaning Jesus is both “his Lord” and “his God.” This is the effect of the eight miracles recorded by John in this Gospel. The purpose of this Gospel is that we might be believing that Jesus is the Christ the Son of God, and in order that we might be having life believing in his name, Joh 20:31.

#### **John 20:29**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Thomas. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Has seen, has believed** both are perfect tenses meaning Thomas has seen with the eyes, has trusted what he saw. TR adds “Thomas” as a direct address in the vocative use.

**Blessed** is predicate adjective meaning God looks well upon those one who saw not and believed: “Now faith is the assurance of things which are being hoped for, the conviction of things which are not being seen,” Heb 11:1; “But apart from faith it is impossible to well please him; for it is necessary for the one who is approaching to God to believe, that he is, and he is becoming a Rewarder for the ones who are seeking him out,” Heb 11:6.

### **John 20:30**

**Many** is the word of emphasis in this sentence. This adjective modifies the noun “signs.” John has recorded only 8 miracles in this Gospel, but there are many more.

**Did** is past tense meaning Jesus consequently produced many other miracles before his disciples.

**Written** is perfect tense in passive voice participle translated with the use of periphrastic modifying the present tense verb “are.” John has not written any more miracles in this written document.

### **John 20:31**

**These things** is the words of emphasis in this sentence. This pronoun refers to the miracles mentioned in the previous verse.

**Have been written** is perfect tense in passive voice meaning John has written these 8 miracles. Let us go over these eight signs: (1) Jesus changed water into wine in Cana, Joh 2:1-11; (2) our Lord cured the sick son in Capernaum, Joh 4:43-54; (3) Jesus healed the infirm man near pool Bethesda in Jerusalem, Joh 5:1-16; (4) our Lord fed over 5,000 people, Joh 6:1-14; (5) Jesus walked on the sea, Joh 6:15-21; (6) our Lord healed a blind man, Joh 9:1-14; (7) Jesus raised Lazarus from the dead, Joh 11:1-57; (8) The resurrection of our Lord Jesus Christ, Joh 20:1-13. Notice seven miracles came by the hand of Jesus before his death, which number shows completeness.

**Might be believing** is present tense subjunctive meaning the purpose of writing these 8 miracles is that we might be continuously trusting that Jesus is the Christ the Son of God. Our faith is growing every time we explore these eight miracles: “So that faith is by report, but that report is by the word of God,” Ro

10:8. We need to share these historical facts concerning how our Lord worked these miracles during his ministry. By this, we will know that Jesus came from God: “Therefore Jesus said to them, if God were your Father; ye possibility were loving me; for I myself came forth and am come from God; for I have come neither of myself, but this One sent me,” Joh 8:42; “I came out from the Father and have come into the world; I am leaving again the world and am going to the Father,” Joh 16:28.

**Might be having** is present tense subjunctive meaning the writing these 8 miracles is that we might also be continuously possessing life with the means of trusting in our Lord’s name: “and that repentance of sins be proclaimed in his name to all nations, having begun at Jerusalem,” Lu 24:47; “Therefore let it be known to you, men brethren, that through this One it is being announced remission of sins to you; and from all things from which ye could not in the law of Moses be justified, everyone who is believing in him is being justified,” Ac 13:38-39; “Everyone who is believing that Jesus is the Christ, has been begotten of God; and everyone who is loving him who begot, is loving also him who has been begotten of him,” 1Jo 5:1.

## John 21:1

### XIII. Appearances of Jesus, John 20:14-21:25

#### D. Fourthly to seven disciples at the sea of Tiberias, John 21:1-25.

1 **(After) these things** Jesus manifested again Himself to the disciples (at) the sea of Tiberias; and He manifested Himself thus: 2 there were together Simon Peter, and Thomas who is being called Didymus, and Nathanael (from) Cana of Galilee, and the *sons* of Zebedee, and others (of) His two disciples. 3 Simon Peter is saying to them I am going to be fishing. **They are saying** to him, we ourselves also are coming (with) thee. **They went forth** and went up (into) the boat immediately, and (during) that night they took nothing. 4 And after morning has come Jesus stood (on) the shore; the disciples knew not however that it is Jesus. 5 Therefore Jesus is saying to them, Little children, are ye having any food? No! **They answered** him, No. 6 And that One said to them, throw the net (into) the right side of the boat, and ye will find. Therefore they threw, and they prevailed no longer to draw it (from) the multitude of the fishes. 7 Therefore that disciple whom Jesus was loving **is saying** to Peter, it is the LORD. Therefore Simon Peter, who has heard that it is the LORD, girded on for himself the upper garment; for he was naked; and he threw himself (into) the sea. 8 And the other disciples came in the small boat, for they were not far (from) the land, but somewhere (about) two hundred cubits, dragging the net of fishes. 9 Therefore as they went up (on) the land they are seeing a fire of coals which is lying and a fish which is lying on it, and bread. 10 Jesus is saying to them, bring (of) the fishes which ye took just now. 11 Simon Peter went up, and drew the net (to) the land, which was full of large fishes a hundred and fifty three; and although so many were the net was not rent. 12 Jesus is saying to them, come ye dine. **But none** of the disciples was venturing to ask Him, who are Thou Thyself? *Although* they know that it is the LORD; 13 therefore Jesus is coming and is taking the bread and is giving it to them, and the fish in like manner. 14 **This** is now the third time *that* Jesus was manifested to His disciples *after* He has been raised (from

among) *the* dead. 15 Therefore **when** they dined, Jesus is saying to Simon Peter, Simon *son* of Jonas, are thou loving Me more than these? **He is saying** to Him, yea, LORD; Thou Thyself know that I am having affection for Thee. **He is saying** to him, keep feeding My lambs. 16 **He is saying** to him again a second time, Simon *son* of Jonas, are thou loving Me? **He is saying** to Him, yes, LORD; Thou Thyself know that I am having affection for Thee. **He is saying** to him, keep shepherding My sheep. 17 **He is saying** to him the third time, Simon *son* of Jonas, are thou having affection for Me? Peter **was grieved** because He said to him the third time, are thou having affection for Me? **And he said** to Him, LORD, Thou Thyself know all things; Thou Thyself are knowing that I am having affection for Thee. **Jesus is saying** to him, keep feeding My sheep. 18 **Verily** verily I am saying to thee, when thou was younger thou was girding thyself, and thou was walking where thou was desiring; but whenever thou should be old thou will stretch forth thy hands, and another will gird thee, and will bring *thee* where thou are not desiring. 19 **But He said this** signifying by what death he will glorify God. **And after** He said **this** **He is saying** to him, keep following Me. 20 **But after Peter turned** he is seeing the disciple whom Jesus was loving *who* is following, who also reclined (at) the supper (on) His breast and said, LORD, who is the one who is delivering Thee up? 21 **After Peter saw him** he is saying to Jesus, LORD, but what of this one? 22 **Jesus is saying** to him, if I should be desiring him to be abiding till I am coming, what *is it* (to) thee? Keep following **thou** thyself after Me. 23 **Therefore this word went out** (among) the brethren, "that disciple is not dying"; **yet Jesus said** to him, "he is not dying; but, if I should be desiring him to be abiding till I am coming, what *is it* (to) thee?" 24 **This is** that disciple who is bearing witness (concerning) these things, and *who* wrote these things: and we know that his witness is true. 25 **And there are** also many other things whatsoever Jesus did, which if they should be written (one by) one, I am supposing *that* not even the world itself could receive the written books. Amen.

**(After) these things** are the words of emphasis in this sentence. This prepositional clause refers to our Lord's visit to the ten disciples and then to the eleven disciples in the closed gathering of disciples. The second visit, Thomas was present and finally believed in the body resurrection.

**Manifested** is past tense meaning Jesus revealed himself again to the disciples at the sea of Tiberias. According to Paul, our Lord also manifested himself to 500 brethren at once: "Then he appeared to above five hundred brethren at once, of whom the greater part is remaining until now, but some were fallen asleep," 1Co 15:6. Of course, Jesus appeared to Paul: "And last of all, he appeared as to an abortion, also to me," 1Co 15:8.

## John 21:2

**Were** is imperfect tense meaning Peter, Thomas, Nathanael, James, John and two other disciples were continuously together. Notice Nathanael from the early ministry of Jesus is back, Joh 1:45-49. Many of the apostles were not present: Philip, Andrew, Alpheus, Matthew, Judas the brother of James or Thaddaeus, Simon the Zealot and James the son of Alphaeus. They were not present, because they were not fishermen.



### **John 21:3**

**Is saying** is present tense meaning Peter is continuously affirming to these six other disciples. Notice John is using Peter's given name as Peter is acting in his human nature.

**Am going** is present tense meaning Peter is continuously departing for the purpose to be continuously fishing.

**Are saying** is the word of emphasis in this sentence. This verb is present tense meaning these six other disciples are continuously affirming to Peter.

**Are coming** is present tense meaning these six other disciples themselves emphatically are also continuously coming with Peter.

**Went forth** is the word of emphasis in this sentence. This verb is past tense meaning all seven disciples forsook their resting place.

**Went up** is past tense meaning all seven disciples ascended into the boat immediately.

**Took nothing** is past tense with negation meaning these seven disciples captured no fish during that night.

### **John 21:4**

**Morning** is the word of emphasis in this sentence. The focus is on long night of capturing no fish, and a new day has appeared. This genitive noun "of morning" is translated with the use of genitive absolute being the subject of the genitive absolute verb "has come." This past tense verb is also translated with the use of genitive absolute with reference to time: "*after.*" Day break has appeared!

**Stood** is past tense meaning Jesus placed himself on the beach. At the beginning of our Lord's ministry, they could catch nothing until Jesus arrived, Lu 5:4-8.

**Knew not** is pluperfect tense with negation meaning these seven disciples knew nevertheless not intellectually that it is Jesus. It was not full daylight and a hundred yards offshore, they were not

expecting a visit from Jesus. This is reason enough that their minds were not focusing on our Lord. His glorified body was like any other person, so they could not recognize this person.

### **John 21:5**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus consequently is continuously affirming to these seven disciples.

**Are having** is present tense meaning these seven little children in the faith are not possessing any fish. The negation “not: *me*” with a question is expected answer: No! Was Jesus ridiculing them for their valiant effort? Probably not, because the word “little children” is a term of tender affection. They were returning to their old tasks, and it resulted in failure. It was not our Lord’s intention that they return to their profession, but to catch men.

**Answered** is the word of emphasis in this sentence. These seven disciples replied to this question concerning their catch: No!

### **John 21:6**

**That One** is the word of emphasis in this sentence. This article is previous reference to “Jesus” in this previous verse. The focus is now on our Lord.

**Said** is past tense meaning Jesus spoke to these seven disciples.

**Throw** is past tense imperative meaning Jesus exhorted these seven disciples to cast the net into the right side of the boat.

**Will find** is future tense meaning these seven disciples will discover their catch.

**Threw** is the word of emphasis in this sentence. This verb is past tense meaning these seven disciples obeyed our Lord as they scattered their nets on the right side of the boat.

**Prevailed** is past tense meaning these seven disciples were not strong enough to drag off their net from these multitudes of the fishes. This could be our Lord’s 9th recorded miracle in this Gospel, but John

already mentioned that the previous miracles were written, Joh 20:31. So we cannot take this as part of the 8 recorded signs. The lesson here is that when we obey our Lord, he gives more than we ever expected, but if go on without the Lord, we labour in vain.

### **John 21:7**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning John consequently is continuously affirming to Peter: it is Jesus.

**Simon** is the word of emphasis in this sentence. The focus is now on Peter. Notice again that John refers to Peter's given name as Simon is carrying on in his human nature.

**Girded on for himself and threw** both are past tenses meaning Peter fastened his frock because he was stripped for work and he dove into the sea so he could swim to Jesus.

### **John 21:8**

**Other disciples** are the words of emphasis in this sentence. The focus is now on these six other disciples.

**Came** is past tense meaning these six other disciples travelled in the small boat with the purpose of continuously dragging the net of fishes. Their travel was not far from the land, but about 100 yards.

### **John 21:9**

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb "went up." These six disciples came down from the boat on the land.

**Are seeing** is present tense meaning these seven disciples are continuously discerning a heap of burning coals and a fish which is lying on it, and bread nearby. It looks like Jesus has his meal already prepared for himself. This is like the fish and bread that he prepared for the 5,000, but these seven disciples had to pull in their own catch: "And Jesus took the loaves, and after he has given thanks he distributed to the disciples, and the disciples to the ones who were reclining; and in like manner of the small fishes as much as they were wishing," Joh 6:11. This was done by miracle or by our Lord himself, in either case, our Lord has his breakfast ready! Remember the coals of fire from the time of Peter's denial: "But the bondmen and the officers who have made a fire of coals had stood, for it was cold, and they were warming themselves; and Peter was standing and warming himself with them," Joh 18:18.

### **John 21:10**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these seven disciples.

**Bring** is past tense imperative meaning Jesus exhorted to carry their catch of the fishes.

**Took** is past tense meaning these seven disciples captured these fishes at this time. Jesus gives them credit for their catch.

### **John 21:11**

**Went up** is the word of emphasis in this sentence. This verb is past tense meaning Peter rose up from the water, verse 7. Notice that John used “Simon” again meaning Peter is acting by his human nature.

**Drew** is past tense meaning Peter dragged off the net to the land. Our Lord exhorted the seven disciples, but Peter shows off again! There was plenty of fishes that the count was 153. This great number shows that Peter was counting them one by one!

**Were** is present tense participle translated with the use of genitive absolute with reference to concession: “*although*.” The adjective “of many” is also translated with the use of genitive absolute being the subject of this genitive participle verb.

**Was not rent** is past tense in passive voice with negation meaning the large number of fishes split not in factions the net.

### **John 21:12**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to the seven disciples.

**Dine** is past tense imperative meaning Jesus exhorted these seven disciples to dine with him. Breakfast! Come eat!

**None** is the word of emphasis in this sentence. The focus is on these seven disciples.

**Was venturing** is imperfect tense meaning all these seven disciples was continuously not daring to search him out.

**Are** is present tense meaning Jesus himself emphatically is who? They were in awe which prompted this question.

**Know** is perfect tense participle translated with the use of concession: “*although*.” AMP, HCSB, NET and Williams translated with the use of cause: “because they knew it was the Lord.” Each of these disciples knows intellectually that this is the Lord.

#### **John 21:13**

**Is coming and is taking and is giving** all are present tenses meaning Jesus consequently is continuously rising and claiming the bread and the fish and delivering it to the other seven disciples. Our Lord would break up into portions the bread and that cooked fish and was serving these disciples: “And it came to pass while he reclined at table with them, he took bread and blessed it, and after he broke it he was giving it to them,” Lu 24:30. Our Lord did this on the road to Emmaus. Jesus acts as host!

#### **John 21:14**

**This** is the word of emphasis in this sentence. This pronoun refers to the appearance of Jesus. This appearance at this time is the third visit.

**Was manifested** is past tense in passive voice meaning this appearance to these seven disciples exposed Jesus to view in the resurrected body.

**Has been raised** is past tense in passive voice participle translated with the use of time: “*after*.” God has raised Jesus from among lifeless ones.

#### **John 21:15**

**When** is the word of emphasis in this sentence. It is a shame that most translations use this word for translating the use of time instead of using “*after*.” Unless you have the Greek text, an English reader would not know if this particle is used. This compound word consist of an article “who or which” and the particle “not only.” These two put together makes it a particle of time.

**Dined** is past tense meaning the seven disciples and Jesus ate breakfast.

**Is saying** is present tense meaning Jesus consequently is continuously affirming to Peter. Notice again John used Peter’s given name “Simon” to show his human nature and Jesus addresses Peter as Simon.

**Are loving** is present tense meaning Simon is continuously loving sacrificially more than these six other disciples are loving Jesus.

**Is saying** is present tense meaning Simon is continuously affirming to Jesus: Yes, Lord!

**Know** is perfect tense meaning Jesus himself emphatically knows intellectually.

**Am having affection for** is present tense meaning Simon is continuously showing fondness for Jesus.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Simon.

**Keep feeding** is present tense meaning Jesus is exhorting Simon to keep teaching the Word of God to the babes in Christ.

## **John 21:16**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Simon again. This second time is the same question as the first from the previous verse.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Simon is continuously affirming to Jesus: Yes, Lord! Again, Simon gives the same reply of having a fondness for our Lord.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Simon.

**Keep shepherding** is present tense imperative meaning Jesus is continuously exhorting Simon to keep ruling over the disciples of Jesus: “shepherd the flock of God which is among you, by exercising oversight not being constraint, but willingly, not for basegain, but readily,” 1Pe 5:2. By Peter’s first epistle, he fully understood our Lord’s command.

### **John 21:17**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Simon.

**Are having affection for** is present tense meaning Simon is continuously having a fondness for Jesus. Our Lord lowers his expectation by changing his question from “to love sacrificially: *agapeo*” to “to show affection: *phileo*.” Some say that our Lord uses these terms interchangeably, but not in the same dialogue.

**Was grieved** is past tense in passive voice meaning this third questioning offended Simon. This is not the change of verb use, but the repetition of questioning made it uneasy for Simon. These three questions equal to the number of denials.

**Said** is past tense meaning Simon spoke to Jesus: Lord! Notice the change from the present tense to past tense, and there is no affirmation: Yes!

**Know** is perfect tense meaning Jesus knows intellectually that Simon denied our Lord three times. Nothing gets past our Lord! He is omniscience!

**Are knowing** is present tense meaning Jesus is continuously knowing by experience the fondness from Simon.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Simon.

**Keep feeding** is present tense imperative meaning Jesus is continuously exhorting Simon to keep teaching the Word of God to the disciples of our Lord. Look at the progression: feed the lambs; pasture the sheep; feed the sheep. Peter is now full restored to teach the newborns in Christ; to guide all Christians; and to teach all Christians. This is not the office of Papacy, but one of a pastor. Peter was an apostle, but needed to act like a pastor and teacher: “And he himself gave indeed the sent ones, and the prophets, and the evangelists, and the shepherds and teachers,” Eph 4:11.

### **John 21:18**

**Verily** is the word of emphasis in this sentence. This Hebrew particle gives assurance to stress the truth and validity of this following teaching.

**Am saying** is present tense meaning Jesus is truly continuously affirming in truth to Peter.

**Was girding and was walking** both are imperfect tenses meaning Peter was continuously dressing himself when he was younger, and Simon was travelling where he was continuously wishing.

**Should be old** is past tense subjunctive meaning the time will come when Peter should grow old.

**Will stretch and will gird and will bring** all are future tenses meaning others will crucify Peter and another will dress him and will move Simon where he is not wishing. The freedom that Peter enjoys at that moment will come to imprisonment and even death. Peter was jailed early in the church, and he must have thought that his days were coming to an end, but an angel released him: “And after Peter has come to himself he said, now I know of a truth that the LORD sent forth his messenger, and delivered me out of the hand of Herod and all the expectation of the people of the Jews,” Ac 12:11. There is tradition on how Peter was crucified upside down, but there should not be much weight upon hearsay, because also tradition says that Peter died in Rome and was the first Pope.

### **John 21:19**

**This** is the word of emphasis in this sentence. This pronoun refers to being stretched out like our Lord on the cross.

**Signifying** is present tense with the use of result meaning the end of Peter’s life will indicate a death that will glorify God: “because ye know that the putting off of my tabernacle is speedily, as also our LORD Jesus Christ signified to me,” 2Pe 2:14.



**This** is the word of emphasis in this sentence. This pronoun refers to the honour of service that Peter will enjoy: “If ye are being reproached in the name of Christ, blessed are ye; because the spirit of glory and the Spirit of God are resting for themselves upon you; on their part he is being blasphemed, but on your part he is being glorified,” 1Pe 4:14.

**Said** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use.

**Keep following** is present tense meaning Jesus is continuously exhorting Peter to keep accompanying Jesus in this walk of service.

### **John 21:20**

Turned is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use, while most translations have translated this participle with the use of attendant circumstance: “Peter turned and saw following them the disciple whom Jesus specially loved.” If so, then this participle should be translated the same as the main verb: “is turning and seeing.”

Is seeing is present tense meaning Peter is continuously perceiving by his senses that John is accompanying them. This is a different word of “seeing: *blepo*” than found in the next verse: “saw: *eido*.” The next verse, Peter perceived with his eyes, while here, it was more of an intuition.

### **John 21:21**

**Him** is the word of emphasis in this sentence. This pronoun refers to John. The focus is now on John the Evangelist.

**Saw** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “Him Cephas saw, and said to Jesus.” Again, using this use, the main verb is present tense, not past tense.

**Is saying** is present tense meaning Peter is continuously affirming to Jesus. Peter is concerned for the future of John.

## **John 21:22**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to Peter.

**Should be desiring** is present tense subjunctive meaning the condition of John's long life is that Jesus should be wishing that John will remain until Jesus is returning. This concern should not be Peter's.

**Thou** is the word of emphasis in this sentence. This focus is on Peter.

**Keep following** is present tense imperative meaning Jesus is continuously exhorting Peter himself emphatically to keep accompanying Jesus in this journey of sufferings and trials. "in order that the proving of your faith much more precious than gold which is perishing, though which is being proved by fire, may be found unto praise and honor and unto glory in the revelation of Jesus Christ," 1Pe 1:7; "Dearly beloved, stop being surprised because of the fire of persecution among you for trial to you, which is taking place as although a strange thing is happening to you," 1Pe 4:12.

## **John 21:23**

**Went out** is the word of emphasis in this sentence. This verb is past tense meaning this saying consequently spread among the Christians.

**Is not dying** is present tense meaning John is continuously living, he cannot die until our Lord returns!

**Said** is past tense meaning Jesus spoke to Peter. The conjunction after the verb of speaking is translated as quotation marks. How important that the one who was there to report the proper statement. This is why that we need the Word of God, which is a recorded statement inspired by the Holy Spirit to preserve the truth that we need to know concerning God, our sins, and God's grace which is found in our Lord Jesus Christ. It did not take long for traditions, rituals, false expectations, false teachers, false prophets, other gospels, and other misunderstandings to enter the church. Paul thought that the Lord would return during his lifetime, which we should all do, but it is error that we must refute if we say with certainty that our Lord will return in our lifetime. Peter had to deal with permitting the Gentiles entering the church. Paul had to deal with Christian Jews; Greek philosophy by the worship of angels; errors concerning the resurrection; and misunderstandings concerning those who passed away before the Lord returns. John had to deal with Docetism, and Gnosticism which later turned into Arianism: Jesus did not have a physical body. Jude had to deal with all kind of false teachers. James had to deal with the respecter of persons. Today, we have those who believe not in the inspired Scriptures. We live in a social policy attitude. Truth is only based upon what a person intends to accept.

## John 21:24

**This** is the word of emphasis in this sentence. This pronoun refers to this writer.

**Is bearing witness** is present tense participle translated with the use of substantive modifying “that disciple.” John is continuously testifying concerning these things.

**Wrote** is past tense participle translated with the use of substantive modifying “that disciple.” John penned these things.

**Know** is perfect tense meaning the final editors know intellectually that John’s testimony is truthful. Kruse says it was “by the final editors of the Fourth Gospel.” He suggest that “one viable suggestion is that they were elders in the church at Ephesus.” We all need editors to proof read for grammar and spelling errors. We have word processors to help us with this task, but we are all thankful for our editor: David Milton.

## John 21:25

**Are** is the word of emphasis in this sentence. This verb is present tense meaning there are continuously many other miracles which Jesus produced.

**Should be written** is past tense in passive voice meaning the condition of tabulating all these wonderful things that Jesus did is that someone should compose such things.

**Am supposing** is present tense meaning John is continuously thinking that all the libraries in that known world would not have space for holding such elaborate collection of data. What John gave us is sufficient! We do not need to look for other books or more detail. What God has given us is sufficient!

**Could receive** is past tense infinitive translated with the use of indirect discourse. The accusative noun “the world” is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction “*that*” is added for better reading.